The LUTHERAN

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OUTDOOR MANGER SCENE

It has become a Christmas custom

39, No. 12

DECEMBER 19, 1956

CENTS

Alone on Christmas

HAVE YOU EVER BEEN all alone on Christmas? All alone—in a city of eight mil persons?

Last Christmas circumstances left me all alone in a New York City apartment on night of the Saviour's birth. My eldest son, a sailor aboard the aircraft carrier Shangri was in San Diego. My other son, a junior in a college in California, was with my par in Glendale. My wife had been called away unexpectedly just before the holiday by critical illness of her mother in South Dakota.

The Christmas tree seemed pretty colorless as I sat alone in my apartment. I co have felt very sorry for myself, left there with only the memories of other Christmases.

TWO THINGS KEPT crowding into my thoughts. Probably none of us realizes how grat to God we should be for fathers and mothers, brothers and sisters, the loved ones of family circles. Without them, a white Christmas turns blue.

The second thought that helped me was that you are really never alone on the night the Christ child's birth. It is impossible to hear Christmas carols in the chapel, to join worshiping throng in church, to listen to the music on the radio or on television and still feel really alone. For as you think about the Holy Child of Bethlehem, you realize that is with you, wherever you are.

—CHARLES C. HUSHAW

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Hilda Yost, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willard Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernst J. Hoh, Litt.D., W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., the Rev. Theodore G. Tappert, D.D., Litt.D., the Rev. Paul E. Valentiner.
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THE CHURCH IN THE NEW

Christmas observance begins

In some communities the slogan was, "Put Christ back into Christmas." Others advocated, "Keep Christ in Christmas." In Rhode Island, Roman Catholic men's groups sent letters to all stores and business firms urging them to stop using the abbreviation "Xmas." Although acknowledging that the shortened form was not used for any "malicious reason," the letters requested, "Please do not refer to Christ as the man called 'X.' "

Nativity scenes blossomed in thousands of communities, from the Boston Common to the steps of the Arkansas state capitol at Little Rock and the "Miracle Mile" of Hollywood's Wilshire Boulevard. In Davenport, Iowa, a build-it-yourself Nativity scene was distributed by the Christmas-Is-Christ's Birthday Committee of the Chamber of Commerce.

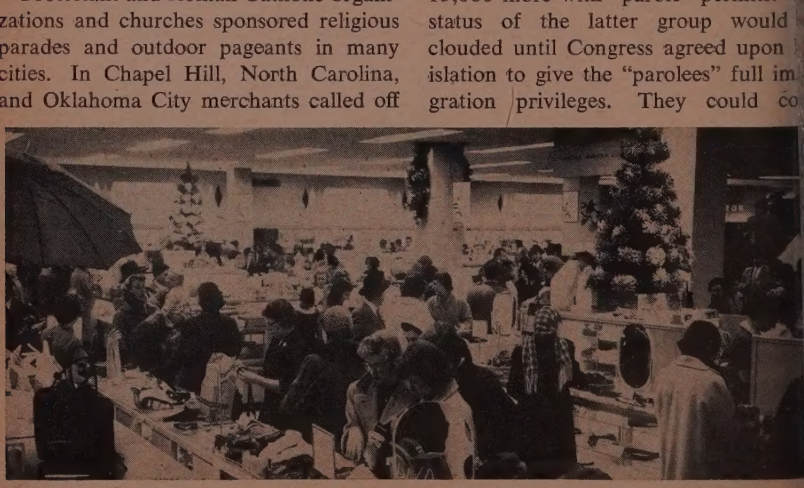
Protestant and Roman Catholic organizations and churches sponsored religious parades and outdoor pageants in many cities. In Chapel Hill, North Carolina, and Oklahoma City merchants called off their commercial parades to co-op in the religious emphasis.

The commercial side of the ho was barrelling along, too (*see cut*). December reports indicated that sal stores were running only about one cent below last year's record totals.

Refugees get help

Christmas preparations played a small part in the lives of about 120 Hungarians who had fled into Aus Although an estimated 35,000 had mid-December been transferred to o nations, the remainder presented a rious problem for Austrian author and the private welfare agencies wh sought to help with resettlement.

Encouraging was the U.S. annou ment that 21,500 would be admitte 6,500 with permanent entry visas un the Refugee Relief Act of 1953 15,000 more with "parole" permits. status of the latter group would clouded until Congress agreed upon islation to give the "parolees" full im gration privileges. They could co



CHRISTMAS SHOPPERS CROWD STORES
It looked like another record year

without delays for screening or sorship, however, and were ex- ed to reach the U.S. before Jan. 1. anada expected to welcome 6,000 re the end of the year. Thousands thers would go to Australia, South erica and western Europe.

A provides emergency funds

eside large grants from the United es and Canadian governments for gee aid, the American Red Cross had ched a $5 million campaign to meet emergency. Throughout the country, rches, civic groups and other agencies ounced drives for relief funds.

The most effective way for Lutherans elp Hungarian refugees is to increase r support of Lutheran World Action," the Rev. Rollin G. Shaffer, promo- director for the appeal. "Lutheran rch leaders are in constant touch with situation and are able to act quickly ew opportunities arise."

Protestant churches would provide re than $2 million for aid to Hunga- refugees, according to an official of urch World Service, relief agency of National Council of Churches. Funds uld be used for emergency relief— viding food, clothing, shelter and dical help—and for resettlement. Al- st one-third of the refugees brought the U.S. are expected to become the sponsibility of the Protestant churches. ost are either Lutheran or Reformed.

WF directs refugee center

As refugees poured into Austria, they re herded into five major centers ere they lived in public buildings, stily erected tents, or were simply thout shelter. Temporary field kitchens re set up by the Austrian government d by private agencies.

With no overall direction, efforts to help the refugees resulted in some confusion and overlapping. To carry on the work more efficiently, church groups agreed to apportion the work at the refugee centers. Under the plan, Lutheran World Federation workers would supervise and provide for the refugees around Graz, Austria's second largest city located about 80 miles southwest of Vienna.

In any center, however, Lutheran refugees would become the responsibility of LWF and its arm, Lutheran Refugee Service.

NCC asks refugee legislation

Concern over administration of the refugee program was voiced at the NCC General Board meeting at Los Angeles on Dec. 5. There is "imperative need" for new legislation to enable the U.S. to provide for its "fair share of refugees, escapees and orphans," a resolution said. Prompt and adequate legislation would be "an important contribution to better international relations," the NCC declared.

Methods by which church influence is exerted upon government whenever a Christian or church-related problem arises were described to the NCC meeting by Dr. Roswell P. Barnes, associate general secretary.

Council officers strive to avoid attitudes of "arrogance" or of "obsequiousness" in their dealings with government officials, Dr. Barnes said. "Our significant role is to remind government leaders that the state . . . subsists under the governance of God; that they and we together are trustees of a national heritage that rests upon religious grounds and sanctions." Dr. Barnes said that political leaders "frequently express appreciation" for the advice of church representatives "who help give right perspectives" to national issues.

Middle East challenge described

Conflict in the Middle East has its roots in differences of religious beliefs between Moslems, Christians and Jews, the NCC meeting was told by the Rev. Roland Scott, NCC missions secretary for that area.

"Only friendship which shows a true regard for the fundamental rights of the Arab peoples can offer any lasting relief to their anxiety over their rightful place in the modern world," Mr. Scott declared. Churches inspired to take "risks that can give them an apostolic purpose" may achieve results "beyond our present ability to estimate." Pointing out obstacles to church work, he said that Arabs are inclined to regard recent British and French policy as representative of Christian attitudes.

NCC resettlement experts are at present in Vienna helping plan the future for the Hungarian refugees, the board was told. The Rev. Russell Stevenson, CWS director for Asia, will soon leave for Cairo to help work out a refugee and assistance program in Egypt and the Gaza strip now held by Israel.

Tennessee racists beat up minister

In addition to Hungary and Suez, one of the trouble spots blistering the earth's surface this month was Clinton, Tennessee. In August, Clinton High School had opened with about 800 white students and twelve Negro pupils. It was the first integrated school in the state. After anti-segregationist agitators had stirred the community and threatened school authorities, troopers restored order and a U.S. District Court ruling upheld the Negroes' right to attend the school.

A one-year prison sentence for John Kasper, leader of the racist agitators, and efforts by community leaders quieted the town for a while. Negro students attended the school without incident, though segregationist demonstrations continued. In mid-November, insults and threats from townspeople and students allegedly kept Negroes out of school.

On Dec. 3, the Rev. Paul Turner, 35-year-old pastor of Clinton's Baptist Church and former president of the Ministerial Association, and two other volunteers escorted six Negroes to the school. As Mr. Turner left the school seven white men and two women chased him, finally cornered him and knocked him down before police could interfere.

Court orders troublemakers seized

The school was temporarily closed to prevent further violence in the community. Mr. Turner and twelve other civic leaders went to Knoxville to ask federal intervention. U.S. Attorney General Herbert Brownell, Jr., said in Washington after a plea from the local district attorney that the federal government would take immediate action to prosecute all persons who tried to block integration in the Clinton school.

Acting promptly, U.S. District Court

NCC EMBLEM
Church agency adopts seal

e Robert L. Taylor ordered the ar- of 16 segregationists who had led y demonstrations outside the school who allegedly had attacked Mr. ner. Among those taken into custody e Alonzo Bulloch, an itinerant icher who frequently harangued vds on the "evils of integration;" H. Till, head of the local White Citi- ' Council; and several teen-agers.

housands of commendatory telegrams letters poured in on Mr. Turner, who suffered only cuts and bruises in the ee. Clergy groups in Clinton and oxville issued statements praising his on and condemning "those who seek ircumvent and defy the federal laws our country."

C boards elect leaders

even of the nine elective boards of the ted Lutheran Church will have new idents for the coming two years, elec- s at post-convention meetings re- led. Re-elected was Dr. John L. ton of Baltimore as head of the rd of Deaconess Work, and Dr. nklin Clark Fry continues by con- ational provision as head of the Ex- tive Board.

Three of the new board presidents are men—heading Social Missions, Pen- ns and Publication. Three come from Washington, D. C., area.

New board presidents for the coming nnium will be:

erican Missions—Dr. Fred C. Wieg- man, Akron, Ohio

reign Missions—Dr. Ralph W. Loew, Buffalo, N. Y.

gher Education—Dr. Lawrence D. Folkemer, Washington

rish Education—Dr. Walter B. Freed, Washington

nsions—Dr. William G. Semisch, Philadelphia

Publication—Mr. Fred W. Konemann, Washington

Social Missions—Mr. Ernest P. Scott, Cleveland

Mission starts set record

Eighty new mission congregations have been organized in the ULC so far in 1956, Dr. Donald L. Houser reported to the Board of American Missions at its meeting early this month. This number will be upped to 89 by the end of the year, he said, setting a new all-time record for the ULC. Previous record was 72, set last year.

Another record was set in the amount of church extension loans approved during the year, said Dr. Elwood L. Bowman, director of church extension for the board. A total of $2,026,365 was loaned to mission congregations for 184 building projects.

On recommendation by its executive secretary, Dr. Richard Gerberding, the board approved development of a long-range program for urban church planning. The recent ULC convention had instructed the BAM to provide such a program. The work will be done by the Division of Survey and Research, which is headed by Dr. Karl Henry, and will begin with a series of conferences on synod and local levels to work out methods.

Methodists found to be tolerant

Two sociologists told a Methodist interracial leadership meeting in Baltimore that they found clergymen in that area "far more liberal in their racial attitudes" than they had expected. Dr. Clifton Jones of Morgan State College in Baltimore and Dr. Austin van der Slice of American University reported that a survey of 271 clergymen revealed that a majority had pastoral contact with people of other races.

Their poll disclosed that 90 per cent of the Negro ministers had some whites attending their churches and 47 per cent of the white clergymen had ministered to Negroes during the past year.

"The greatest fear of the white ministers appears to be the personal relationships between whites and Negroes as a result of integration," the sociologists reported. "When they realize that merely because Negroes worship with them, it does not mean that they are seeking an invitation to visit in their homes or marry into their families, they discover that their fears are groundless."

The Negro minister's fear is that he will "lose his vested interest in the Negro church," the report continued. "He must realize that competition is universal and that he can no longer be protected by the cloak of race."

Oxnam chides "cowards"

"The race problem will not be solved by the coward who would avoid responsibility by a Pilate-like washing of hands," Bishop G. Bromley Oxnam told the conference.

Terming segregation a sin, Bishop Oxnam said, "To segregate at the Lord's Table is to profane God's holy altar. It is not enough to prohibit segregation by legislation and judicial decision. The spirit that breeds segregation must be driven from the heart."

The bishop counseled patience in handling race problems, but said "acquiescence is to be rejected."

The conference was attended by 225 Methodist clergymen from the Baltimore and Washington area. It was the sixth of a series of 25 interracial meetings being held throughout the country by the Methodist Church. Proposals now before the Methodists will integrate its present Central (Negro) Jurisdiction with white jurisdictions on a geograp basis.

Church schools held tax free

Because it "overwhelmingly ben the non-public schools of the Ro Catholic church" a California law empting from taxation schools oper by religious or charitable groups been challenged by the California payers Alliance. The law had been proved by California voters in 1952. fore that, California was the only which taxed non-profit private and p chial schools.

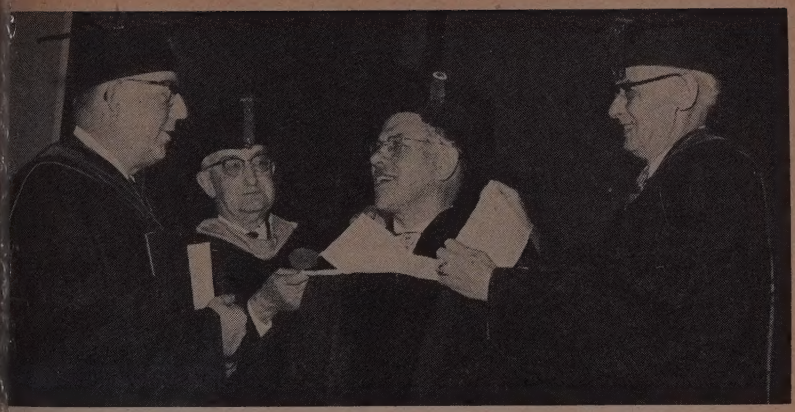
In a decision made public on Dec the U.S. Supreme Court by a 6-2 jority turned down the Alliance's app It upheld a California court ruling wh said, "The principle of separation church and state is not impaired by gr ing tax exemptions to religious gro generally, and it seems clear that the F Amendment was not intended to proh such exemptions."

India chiefs back missions

Last July an inquiry committee Madya Pradesh state in India h charged that Christian missions were disruptive force in India and "appear be part of the uniform world policy revive Christendom for re-establish Western supremacy." The report reco mended that missionaries be barred fr India and that efforts to convert Hind to Christianity be prohibited. A simi but more guarded report was made by committee in Madya Bharat state.

Voices were promptly raised in defe of Christian missions. Most authori tive came last month, when nine pro inent Indian Hindu leaders repudiat "the tendency to indulge in indiscrimina and extravagant attacks on Christi missionaries and their activities."

Christian missionaries in India h



PRESIDENT OF WEST GERMAN PARLIAMENT GETS WITTENBERG DEGREE

Eugen Gerstenmaier, leading German churchman and founder of the relief agency swerk, receives honorary L.H.D. on Nov. 30. Wittenberg College President ence C. Stoughton (left) cites German leader as statesman and humanitarian as W. C. Beaver and Dean W. C. Nystrom of college faculty help him don hood.

---

ntained "high standards of integrity public service in their work," the ement continued. It urged develop- t of "traditions of tolerance and unity iversity" in India and recorded "ap- iation and gratitude for the inspira- and impetus" which mission work given to India's "march forward as ation."

igners of the statement included three nbers of India's parliament, two ges, the mayor of Calcutta and three university officials.

ents battle too-early social whirl

Current social trends are pushing pre- n-age youngsters into an abnormal so- whirl, the Parents' League of Char- e, N. C., was told. Children in the to-13 age bracket are dating, dancing, aring lipstick and formal gowns earlier n their contemporaries in eleven other S. cities, said a survey committee in report.

Reporting on parties given for sixth-graders, Mrs. Paul Halberstadt said adult activities such as dancing were planned at the children's demand, but "they degenerate to splashing cokes on each other, throwing catsup and end up playing football on the lawn."

Boy Scout leader Fred van Trease held the girls chiefly responsible. Boys like to go out on overnight hikes, he said, but dancing groups had asked the scouts not to hold camp-outs in the woods on weekends when dances were scheduled.

Blaming themselves for the practices, the Parents' League recommended that the social pattern be slowed down, with more emphasis on Scouting, sports and square dancing as children's activities.

And so forth

West Germany has 492 church publications with a circulation of about 17 million copies, according to a press directory issued in Berlin. Only industrial and trade papers surpass in number the religious periodicals.

World News Notes

All is forgiven

The British and French didn't seem very penitent about their attack on Egypt —which they planned without consulting their allies in the North Atlantic Treaty Organization. But they had backed out of their adventure fairly promptly on orders from the United Nations.

The U.S. was ready to forgive its erring allies, spokesmen for the Eisenhower administration made clear. Huge financial and economic help from the U.S. will be necessary to pull Britain through the winter.

But the most urgent question—as foreign secretaries of the 15 NATO nations met in Paris last week—was whether the anti-Communist countries could work out some way of joint planning of all their foreign policies. NATO had been established only as a defense alliance against Russia. It might grow into a world strategy agency for its member nations.

Britain would be reluctant to let NATO advise it on its Cyprus policy which involves two other NATO nations—Greece and Turkey. France has insisted that its troubles in Algeria are its own business. And the U.S. is not likely to want advice on its policy regarding Formosa and Red China.

But the Suez disaster has emphasized the important point that the Western nations must develop new ways of strengthening one another in this dangerous world.

Glad to see Nehru

India's Nehru, scheduled to visit President Eisenhower this week, may find attentive listeners in Washington. U.S. opposition to the British-French action in Egypt has pleased Nehru and all A leaders. But Nehru is likely to conf U.S. statesmen with facts about An can foreign policy which Asians do like.

The U.S. holds Okinawa as a mili base, has troops in Japan and Ko polices the Formosa Strait, and ref to deal with the existing governmen China.

Within the last month Mr. Nehru h lengthy conversations with China's Co munist premier, Chou En-lai, and ho to be the middle man in working some sort of U.S.-China coexister Now that the 1956 U.S. presidential e tion is over, the Eisenhower adminis tion is in a position to re-examine China policy.

An important group of U.S. lead consider the nonrecognition of R China unrealistic. They believe Ch could be pulled out of the Russian or if its Red government is allowed to t an independent place in international li They are expecting the Nehru visit to an important influence on shaping a n U.S. policy in the Far East.

New people in Canada

Eighty-seven per cent of the people Canada in 1901 were of British or Fren descent (57 per cent British, 30 per ce French). In 1951 the British-Fren Canadians were 78 per cent of the pop lation.

Since 1951 there have been 800,0 immigrants arriving in Canada, bringi the population to about 16 million. In migrants came from a dozen Europea countries, increasing the diversity of n tional origins represented among Can dians.

ASHINGTON

OBERT VAN DEUSEN

MORE REFUGEES

s DECEMBER BEGAN, the number of gees fleeing into Austria climbed over 100,000 mark. With Austria's popun at less than ten million, that meant one of every hundred people in Aus- was a refugee. In spite of newly laid es and Soviet tanks, every night saw ew batch of desperate human beings ing death to reach freedom.

ustria's economy was stretched to breaking point by the burden of ng for the refugees. Appeals were e for large-scale migration of Hunns to other countries. The nations Western Europe responded by cutting tape and moving large numbers of gees with little or no processing.

Only 1,000 of these had come to the ited States. The processing, while amlined under pressure of the emercy, was still cumbersome and the elines became clogged with people. total of 5,000 refugees who were to admitted under the Refugee Relief seemed small in comparison with the usands accepted by smaller countries.

editer

WO STEPS in quick succession were en by President Eisenhower to remedy situation. The first was to appoint cy Voorhees as his personal represtative in speeding up the admission of ngarian refugees. The 66-year-old w York attorney, former Under Secre- of the Army, had a record of ievement as an administrator and experience in international organizations.

Voorhees' job was to co-ordinate the work of the government agencies involved (State and Defense Departments, Immigration Service, Public Health Service), uncork the bottlenecks, and work with the voluntary agencies who were providing homes, jobs, and personal assistance to the refugees. The assignment was tough. If he succeeded in expediting American aid, it would help to restore the waning confidence of other nations in U.S. ability to provide effective leadership in an emergency.

Higher quota

THE SECOND STEP was to increase the number of refugees to be admitted to 21,500. This odd figure was arrived at by combining two categories. The number of Hungarians admissible under the Refugee Relief Act was 6,500. To this was added 15,000 under an obscure provision of the McCarran-Walter Act which permits the Attorney General to lift immigration restrictions on a temporary basis when it is in the public interest.

This is known as the "parole" provision. It makes possible the entry of large numbers of people without screening, on the understanding that security clearance and the normal immigration processing will be completed after they arrive. When Congress meets next month, President Eisenhower will ask for additional legislation to give the refugees the status of permanent residents.

If the number of refugees continues to grow, the doors of the U.S. should be opened still further. The hope of freedom nurtured by the Voice of America and Radio Free Europe is said to have played an important role in the Hungarian revolt. The least we can do is to provide a haven for large numbers of those who are the victims of the tragedy.

PEACE ON EARTH—PERHAPS

A month ago it seemed fairly l... that Dec. 25 this year would be... first (and last) Christmas of W... War III. As danger of war increa... church leaders took strong actio... mobilize men of good will in see... peaceful settlement of internati... disputes. Here is a day-by-day re... of what churchmen of the world...

WEDNESDAY, OCT. 31: Officers of the World Council of Churches and of Commission of the Churches on International Affairs consulted by cable on action in the mounting Middle East crisis. CCIA Director O. Frederick Nolde sent a message of support to UN Secretary-General Dag Hammerskjold. A similar message was cabled to the Secretary-General by General Secretary W. A. Visser 't Hooft of the World Council on Nov. 1.

THURSDAY, NOV. 1: The Standing Committee of the International Department of the British Council of Churches, meeting in emergency session, reaffirmed support for the processes of the United Nations, and agreed to seek an interview with the Prime Minister.

Thursday, Nov. 1: The Archbishop of Canterbury expressed, in the House of Lords, the deep uneasiness of Christian opinion in Britain over the decision to use force in Egypt, and referred to the strong case for regarding the action as contrary to the spirit and letter of the UN Charter.

Thursday, Nov. 1: After consulta... by telephone and cable, CCIA Dir... Nolde flew to Geneva to help co... ecumenical strategy in the emerg... stressing on his departure the nee... develop instruments of peaceful s... ment and peaceful change.

General Secretary W. A. Visse... Hooft of the World Council sent ... sages to member churches in Egypt,... pressing on behalf of the Council ... sympathy in the grave situation du... hostilities against Egypt and inqui... as to needs which the Council could ... to meet.

FRIDAY: Nov. 2: Officers of the W... Council (Central Committee Chairm... Franklin C. Fry of the U.S., Vice Ch... man Ernest Payne of the United K... dom, General Secretary W. A. Visse... Hooft) issued a statement, reminding ... churches of ecumenical opposition ... aggression and asking for prayers in ... churches.

Dr. Eugene Blake, president of ... National Council of Churches (U.S.A.... issued a call for special prayers of int...

Talk is cheaper than war

on for peace with justice and free-
in Hungary and the Middle East,
expressed gratification over relief
s on the part of Church World
ce.

shop Otto Dibelius of Berlin, chair-
of the Council of the Evangelical
ch in Germany and a president of
World Council, sent telegrams to
h leaders in Britain and France ex-
ing German Protestant concern over
s in the Middle East.

G. K. A. Bell, Bishop of Chichester
honorary president of the World
ncil, stated that the initiation of an
d conflict had come as a great shock
e Christian conscience, and that the
ch should remind the nation that
is the Lord of history, and proclaim
duty of obedience to moral law.

iday-Saturday, Nov. 2-3: A convoy
hicles from the World Council and
utheran World Federation delivered
, clothing, and vitamin foods to
ches in Gyor, Hungary, for relief
s in that country.

ov. 3: Following consultations with
garian church leaders on the develop-
crisis in Hungary, CCIA Director
e cabled U.S. Secretary of State
Foster Dulles on support for a free
neutral Hungary.

delegation on behalf of the British
ncil of Churches met with the Lord
ncellor, acting for the Prime Minister,
present Christian concerns in Middle
ern events and the need for prompt
on on a cease fire.

UNDAY, Nov. 4: Officers of the World
ncil and CCIA conferred in Gen-
with Robert Mackie, chairman of
International Affairs Department of
British Council of Churches on the
garian and Middle East crises. Sub-

sequently, on Nov. 6, Chairman Sir Kenneth Grubb of CCIA joined Director Nolde and Dr. Mackie in consultations with church leaders in Paris, and on Nov. 7 they proceeded to London where additional consultations were held.

MONDAY, Nov. 5: Officers of the World Council (Drs. Fry, Payne and Visser 't Hooft) issued a statement on the tragedy in Hungary, urging support for the right of nations freely to determine their government and form of society, and urging prayers for the people and churches in Hungary.

TUESDAY, Nov. 6: After a preliminary meeting of its Commission on International Affairs, the Council of the Fedération Protestante of France, meeting in extraordinary session, found the Anglo-French action in the Middle East regrettable and painful, and urged an end to hostilities with the least possible delay, and the re-establishment and maintenance of peace in the Middle East by the United Nations.

R. A. Butler, Lord Privy Seal and a Commissioner of CCIA, was reported by Drew Middleton to have led the ministers in the Eden Cabinet in demanding a cease-fire.

André Philip, a member of the Execu-

CHURCHMEN TRIED TO HELP PUT OUT FLAMES OF WAR

tive Board of the French Socialist Party and a Commissioner of CCIA, was reported to have made, on this date and subsequently, a strong attack on French policy in the Middle Eastern crisis.

Dr. Eugene Blake, National Council of Churches (U.S.A.), sent a cable to Metropolitan Nicolai of the Russian Orthodox Church.

THURSDAY, Nov. 8: The Executive Committee of the British Council of Churches, meeting in emergency session, reaffirmed its grave disquiet over unilateral military action, appealed to governments to work for the securing and upholding of law and order, and expressed concern over the plight of Arab refugees.

The Executive Committee also issued a statement expressing its grief and horror over Soviet repression in Hungary, urging British support of any UN action to serve the Hungarian people, and joining other churches of the World Council in prayers for the people and the churches of Hungary.

FRIDAY, Nov. 16. Following a meeting of the Department on International Affairs, Dr. Eugene Blake, president of the National Council of Churches (U.S.A.), sent a message to President Eisenhower, strongly supporting the announced policy of acting through the United Nations in the current world crisis, and urging vigorous concerted efforts for just and durable political settlements. The message also hailed UN action thus far to halt the fighting in the Middle East, and welcomed UN demands for withdrawal of Soviet forces from Hungary.

SATURDAY, Nov. 17: The Serv[ice] Refugees of the World Council re[ports] on efforts during the past fortnig[ht] co-operation with the churches in [Aus]tria, the Lutheran World Federation, the Brethren Service Commission, to care for Hungarian refugees who fl[ed] Austria.

METROPOLITAN NICOLAI of the Ru[ssian] Orthodox Church sent a reply to Blake of the U.S. National Counc[il] response to the latter's cable of No[v.] In his cable, Dr. Blake expressed [hope] on the basis of a common declar[ation] that faith, freedom, and justice ar[e] most essential prerequisites of p[eace] that the churches of the two cou[ntries] would join in aiding the victims o[f] present conflicts in Hungary and the M[id]dle East, that representations be m[ade] for the freedom of the Hungarian [peo]ple, and that prayers be offered jo[int]ly for a just settlement in the Middle E[ast]. In his reply of Nov. 17, Metropo[litan] Nicolai stated that the churches [have] strongly expressed themselves for c[ondem]nation of aggression in Egypt, and [are] participating in the government's g[ifts] of material aid to those who suffe[r in] Hungary.

Oct. 31-Nov. 20: Throughout [the] period, officers of the CCIA in [New] York (Fagley, Rees, Micheli, and N[ichols] after his return) maintained daily [con]tacts at the United Nations, in sup[port] of a UN Emergency Force in the Mi[ddle] East, the stationing of UN observers [in] Hungary, and relief efforts to care for [the] victims of these crises. The need to b[uild] rapidly on such initial measures a lon[g] range strategy of peaceful settlement [was] also stressed. Close liaison has b[een] maintained with ecumenical offices [in] Geneva and London.

THERE'S ALWAYS A WHITE CHRISTMAS

IN northern countries such as Sweden, snow is deep and days are cold in December. Christmas season, stretched out nearly a month, breaks the gloomy winter monotony

By FRANKLYN MORRIS

THE LUTHERAN LANDS of Sweden, ...way, and Denmark, ancient customs ...a charm and glow to this holy season ...h makes the Christmas celebration ...none other in the world. Nature and ... conspire to make of Christmastime ...xtended holiday, and in lands where ...needs to spend no time "dreaming ...white Christmas," snow-covered vil... churches provide a picturesque set... as Scandinavians gather to herald ...irth of Christ.

...any of the seasonal traditions have ... roots in the ancient Nordic past, ... coming from the days before Chris...ty brightened the Northern nations. ...ay, however, Christmas would not ... grand without the traditional dishes on the festive board or the time-honored holiday customs of St. Lucia's Day and Epiphany, or of sleeping on the straw-strewn floor and placing porridge in the barn loft for the "Christmas goblin."

CHRISTMAS IN SCANDINAVIA begins with the lovely "Lucia Festival" on St. Lucy's Day, Dec. 13, and lasts until past Epiphany, ending on St. Knut's Day, Jan. 13, providing a full month of celebration in the midst of the wintry dark. Lucia was a Christian maiden martyred under Roman Emperor Diocletian, and the story of her death was carried to Scandinavia, where the Christianized Vikings heard of her. They imagined her shining figure, crowned by a halo of light.

This is a village church in Denmark at Christmas time

Since her saint's day happens to fall on Dec. 13, when daylight soon will increase after the dark winter months, she becomes a favorite with the people of the North. In city homes and farmhouses alike, early in the dark morning, the family is awakened by the daughter of the house, who serves coffee and newly baked buns to the other members in bed.

She is attired in a white, flowing gown and on her head she wears a wreath of greenery from which stands a circle of lighted candles. The song she sings, "Santa Lucia," is an old Italian melody which still lingers in the Northland.

In recent years the celebration of "Lucia Day" has attracted enormous interest. In Stockholm an annual contest is held to pick the loveliest girl in the city as Stockholm's own Lucia Queen. Swedish Americans perpetuate the custom.

Lucia Queen in Stockholm

As in America, the day before Christmas is hectic. As though by a legal de-

Swedish Lucia Fest is transplanted to Augustana Lutheran Church, Washington, D.

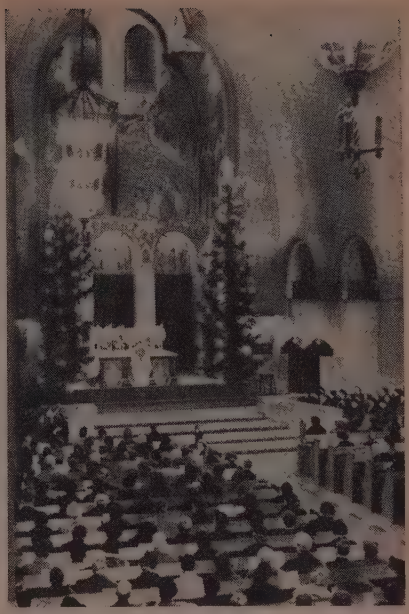
all work must cease at 4 P.M. All workers and shoppers, and every er in the fields, hurry homeward to ozy confines of hearth and family. the rural areas, the last bit of work ne in the placing of the largest sheaf ain from the year's harvest high on e or on the gable of the house as a for winter birds. This practice, non today, goes back to heathen in which the last scythe-swing of from the harvest was offered up pagan god of growth.

ere are other than earthly creatures d this evening, some say, and there hose who put a bowl of Christmas dge in the hayloft as a special treat he family's "Barn Brownie," who is to claim the stable for his domain.

GOOD SCRUBBING from head to toe so part of the Yuletide preparation. custom is accompanied by the prac- f wearing something new on Christ- Folk everywhere in Scandinavia a complete change of clothes for y member of the household on the noon before Christmas.

hen suppertime arrives the first se on *"Julafton"* is served in the en. On the stove simmers a large pot of collected drippings of pork, age, and corned beef. Slices of wort d are speared on forks and dipped the liquid until saturated. It is lucky ave the last dip, for this will insure od year.

hen the "dipping" is over, dinner is ed in the dining-room, and the tradi- al menu is seldom varied. It is usually aced by a smorgasbord. *Lutfisk*, or cured codfish, follows. Ham or pork



HOLY COMMUNION ON CHRISTMAS
In Engelbrekt Church, Stockholm

is always present, and on the farms the slaughtering of the Christmas pig is a veritable ritual. It must be done in the first light of dawn; one must face all corners of the compass and swear on oath.

No less than fourteen varieties of Christmas cookies and pastries adorn most Yuletide tables. A cook needed a good memory in times past when few recipes were written down. The baking of the endless Christmas cookies was done in the light of a new moon and under no circumstances when the winter sun stood above the horizon. If the dough rose well, a good year was in prospect. But if the maid forgot to cream a cake she would be a spinster for life.

THE ANCIENT Norse Christians did not include a decorated fir tree in their Yule-

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Morris, author of this article, is the tant pastor of First Church, Johnstown, Photographs are from American- lish News Exchange, New York City.

Christmas tree in City Hall Square, Copenhagen

tide decorations, though the "Yule Log" which is customary in England, was to be found everywhere. Only as late as the seventeenth century did the "Christmas tree" make its appearance. However, in the land of the spruce this German custom soon became the rule, and today the candle-decked Christmas tree is to be found in homes and churches alike.

The use of candles, even in the electrified twentieth century, is everywhere preferred. In Denmark red or white candles with small paper flags are found on every tree. For weeks before Christmas it is usual for Nordic children to spend their evenings making paper chains, cones and bells for the tree. Red apples and gilded pine cones are to be found on almost every tree, along with the straw goat, a braided creature with long horns. This is the ancient animal of the god, Thor. In Denmark ginger cookies in the form of a man and woman called "Nisse" and "Nasse" decorate the trees. At the topmost branch, of course, is the Christmas star.

On Christmas the family rises ir dark to dress for the early servic church. Each greets the other "Merry Christmas and God be with y Driving toward the churches throug the countryside, the farmers carry tor on their sleighs, and over the snow- ered fields can be seen the lights cor through the darkness from every d tion toward the candle-lighted churc

The flares are stuck in the snow side the church as the worshipers e and there seem to be two candle-de altars, one outside and one inside. visitors to Northern lands will at there is nothing to compare with joyous, somber, and mystical experi of an early Christmas service at on the Lutheran churches, whether a ca dral such as at Lund, Trondheim, Roskilde, or one of the many vil churches.

The glistening candles on each end and surrounding the ancient a provide a majestic setting for herald the birth of the Saviour.

glorious day that here we behold
n heaven itself hath descended.
advent is fraught with bliss manifold,
at joy with its bounties is blended.
s day Lord Most High we beseech
Thee to guard us
ainst all sin and affliction.

ON DEC. 26, the "Staffan's Ride" is an ual game in farming regions, and es its name from the day in the church ndar. Dec. 26 commemorates St. hen, the first Christian martyr. After res are done, the hired hands have a d ride on horseback to see who can ch the spring or stream first.

he victor has the privilege of drink- the "Staffan's Water" or "Christmas m," the first draught from the spring, ch is thought to insure health and gress during the year.

ON JAN. 6, the Feast of the Epiphany, n the three Wise Men were supposed have arrived at Bethlehem, a proces- n of boys traditionally went the rounds towns, singing, and carrying before them a large, lighted star on a pole. Three would be dressed as the Magi kings, while all sorts of costumes would be found in the retinue, including Judas with a purse and Herod as well.

Epiphany means the end of the Christmas season in Scandinavia. But the Nordic folk are slow to discard the trappings of a festival so affectionately held by all. Not until St. Hilary's Day, on Jan. 13, called Knut's Day, is the Christmas table dismantled, and the straw swept from the floor.

This gives a fine chance, naturally, for another party, and at the "Knut party" appears a person in showy rags who plays all sorts of pranks and comes to "sweep Christmas out," for "on twentieth-day Knut, we dance Christmas out."

Whether the birth of the infant King is celebrated for a month or on but one day, the message of the Christ-Child's birth sheds its holy light over many months, and has brightened many centuries. Its beams shine on to illumine with peace and joy the years to come.

Only the candles are lighted in Swedish church on Christmas morning

Kings and Queens Get Christmas Car

By BETTY LAWRENCE

A man in Phoenix, Arizona, decided that sending a Christmas message to leaders in world affairs might help bring peace

CHRISTMAS, for William R. Murhamer of Phoenix, Arizona, does not begin and end on Dec. 25. His Christmas starts in September and lasts until April!

Bill's hobby is responsible. He isn't a hobbyist by nature, but when advised to take one up some four years ago, he said that if he must, it would be one that had meaning to it—no busy-work for him! He settled for sending out 3,000 Christmas cards!

Bill and his wife had been merrily-Christmasing for many years, 40 of them in the coal-mining regions of Pennsylvania. They exchanged the snow, ice and glitter of a frosty Christmas morning for the tall cactus, the hot desert sand. Bill is gatekeeper at South Mountain Park in Phoenix.

From the beginning of his service in Phoenix he included "Merry Christmas" to all who came through the park. The beautiful snowy Christmases of Pennsylvania tugged at his heart, but in the land of the hot sun he learned something. It wasn't the "merry" Christmas that was important—it was the "peace on earth." He found that almost all folk gravely echoed "peace on earth," and for a brief moment he and the stranger were really brothers. So it wasn't surprising that Bill's hobby turned to Christmas thoughts.

HE DECIDED to send Christmas cards —to those he knew, but more especially to folk he did not know. His imagination

WILLIAM R. MURHAMER
With scrapbooks of replies he receiv

soared. How many people he wo reach with a wonderful message! own, personal message!

He began his Christmas list right the top, with the names of men women who guide our destinies, w actually govern us. The mayors of towns, congressmen, senators, governo Yes, justices of our Supreme Cou Even the president of the United Stat

And should the message of "peace earth" stay in America? Bill's list cross oceans!

He had cards printed; $75 worth. bought $200 worth of stamps that fi year. And his greeting read:

Season's Greetings from Phoenix, Arizona. People on earth want peace. Let us unite in brotherly love for peace on earth, good will toward men."

BILL BEGAN the gigantic task of addressing envelopes by hand. He allowed one to help him. This was his own thing of a channel of good will, and personal touch must be on each card! Never before had he realized it took many people to run the world. Kings queens, premiers, prime ministers, ign ministers, ambassadors, members cabinets, princes, and ex-presidents had a personally addressed greeting n William R. Murhamer.

And then came the "bread across the rs." The bonus, the great surprise! received grateful acknowledgments n all over the world. Princess Mart Rose answered, and so did Chief ce Bear of Rawlings, Wyoming. ston Churchill, in his own handwrit- thanked Bill for his Christmas wish, underscored the hope that peace ld come.

Bill, a private citizen, had started a n of good-will thinking that circled globe and came back to him. He put wings "like an eagle" on his bby." It became for him a dedicated sion.

THE NEXT YEAR Bill sent his simple eting to 3,500 people, including Josef lin—and scared the FBI. His card s tested for secret code. Again replies ne back by the hundreds. Stalin? No. s Bill, "I still wished for him all the Christmas good I have in my heart."

As a self-appointed plugger for world peace, via the Christian gospel, Bill now finds himself practically famous. People from 23 foreign countries have stopped by just to say "hello" and shake the hand of the man who bothered to send them a message of good will. Mohammed Salah Mzali, former prime minister of Tunis, came and ended up a house guest. Prince Emanuel of Lichtenstein stopped by. Carl Pfeil, chief scout commissioner of Denmark, dropped in. All were simple, sincere men, echoing a simple, sincere greeting.

Bill has over a dozen large scrapbooks filled with responses; usually one or more are kept at the gatehouse for visitors.

This year will be the fifth that Bill has reached into the corners of the earth. He started on his task months ago. Probably as you read this, someone will be opening this card from a stranger and reading "Peace on Earth."

It may—who knows?—be the sledge-hammer blow into consciousness, sorely needed. We may have a new joiner into the ranks of people like you and me and Bill Murhamer—we who want peace on earth and know it can come only through the channel of love that flows between us.

On Bill's card this year it says:

"Let us all unite throughout the world in prayer. Pray that the march of man be turned NOW from the dark valley of self-destruction, unite in brotherly love, walk down the road of light with God. For his sake, the Prince of Peace, who gave his all for peace on earth, good will toward all men."

MAN IS NOT THE master of the universe because he can split the atom. He has split the atom because he believed in his own unique mastery. Faith led to material achievement, not the achievement to faith.

—BARBARA WARD in *Faith and Freedom* (Norton)

Boys Don't Have to be Juvenile Delinquents

A wise policeman and good community co-operation have helped solv youth problem in Topeka. Teen-agers keep themselves out of trou

By H. N. FERGUSON

IT WAS THE SUMMER OF 1953. School was out and time hung heavy on the hands of bored teen-agers in Topeka, Kansas. Some of the boys were beginning to get out of hand with their thoughtless pranks. Townspeople were growing wrathful and parents were becoming worried.

There were rumors of a secret organization of youngsters known as the "Hooded Klan." The rumors became fact. Wearing hooded sweatshirts and employing questionable tactics, the young delinquents were becoming a problem for their parents and a headache for the police. Trouble was brewing in large doses when the understanding attitude of a young patrolman worked a seem miracle.

Reports of "boisterous parties" come to the attention of S. R. Purce Topeka's chief of police. He assig likable, quiet-mannered Andrew An son, 27-year-old father of two sons, investigate the reports.

EASY-GOING ANDY took his time. Gr ually he became acquainted with a nu ber of the boys. They trusted him. Slo but surely he began to change their v of thinking.

Out of the mutual friendship cam request from some of the youths to h a street dance. When the dance v rained out, the police chief invited boys to use a large room at police he

rters. For many of the lads it was
r first trip to the police station. For
ers who had visited the place under
favorable circumstances it was the
inning of a new relationship.

hen, one November evening in 1954,
een-age youth walked into the police
ion and asked to see Patrolman An-
on. The lad was Jack Mize who had
n chosen as spokesman for the 13
r members of the "Hooded Klan."
old Anderson that the boys had voted
change their name to "The Knights."
y had also decided to ask Anderson
act as their sponsor. Their pressing
d at the moment was advice on adopt-
a needy family for Christmas.

THE PATROLMAN gave them all neces-
assistance, then carefully planted the
a of channeling this thoughtfulness for
ers into a permanent organization by
opting" buddies who might be in need
help in solving their own teen-age
blems.

He pointed out that the police depart-
nt as well as the citizens were deeply
cerned over the increase in juvenile
g action in the city and intimated that
ub such as they had in mind could
a long way toward discouraging youth-
delinquency.

Anderson arranged with Chief Purdue
have the officers' roll call room made
ilable for use by the boys one night
h week. At the first meeting, the boys
cially adopted the name "The Topeka
ights," and took as their motto: "To
ve that all juveniles are not delin-
ent."

They decided to accept as members
youth who wanted to help them
ieve their goal—which was to obtain
youth center for Topeka. Any boy,
14 to 18, would be accepted, pro-
ed that he himself—and not his par-
ents—expressed a desire to join the Knights.

BY NO STRETCH of the imagination could they have been tagged as a "sissie" group. They were pledged to chivalrous conduct and to helping others of their own age. The club members took upon themselves the task of wiping out juvenile delinquency in Topeka by earning the respect of their elders as well as other teen-agers.

"We're proving we can handle ourselves like gentlemen," explained one 16-year-old member. "Too often people read about kids getting in trouble and jump to the conclusion that all teen-agers are doing the same."

During the first two months of operation, the membership swelled from the original 14 to over 200. Officer Anderson explained the rapid growth this way: "Every boy wants to belong to a gang. If there are no clubs such as the Knights available, they too often resort to the kind of hero-worship which normally leads to the forming of a juvenile gang. In the case of the Topeka Knights, however, the police officer has been set up as the hero. As a result the youngsters have learned to respect the laws of their city and government."

Immediately upon joining the club the youths take an oath to obey the constitution and laws of the United States as well as those of their own state, city, and organization. New members are accepted only upon the recommendation of Knights who must be convinced of their good intentions. Youngsters with police records are encouraged by would-be buddies to apply for membership.

BUT WOE UNTO the member who violates a law. He must face the stern Knights' round table, a judicial body that hears evidence, judges, and passes

sentence. For violation of a city ordinance a lad may be sentenced to give a 10-minute talk before a regular meeting of the Knights, explaining why he should not have committed the infraction.

If he breaks parole, he must wash the automobiles of all members and the police sponsors. It isn't always easy for a live-wire youngster to live up to the strict regulations but, nevertheless, there is a long waiting list of applicants.

"Obtaining membership means a lot to the kids who are blamed for things they didn't do," remarked Anderson.

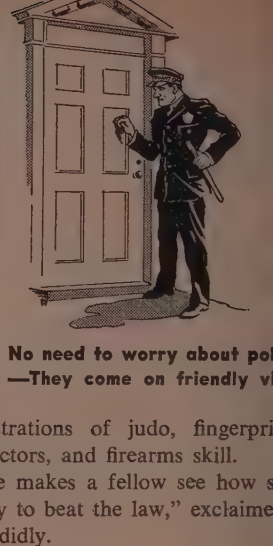
The boys needed ways of raising funds as well as ideas for wholesome entertainment. They were amazed at the offers of help that came from many unexpected quarters.

Five service-station owners granted them permission to use their car-washing facilities. As often as practical, the club would assign five boys to each station for one day's work. They charged $1.25 for each car washed. One dollar went into the club treasury and the 25 cents to the service station operator in payment for the soap and water used.

DURING THE SUMMER of 1955, Sheriff Allen Engler of Shawnee County offered the facilities of his ranch to the boys and their dates for hay-rack rides and barn dances. Needless to say, the sheriff's generosity was accepted on many occasions.

Air Force personnel from Forbes Air Force Base gave the club many informative talks and showed a number of films. The Moose turned their club house over to the Knights for weekly dances. The average attendance has been 150 teenage couples.

The Knights have been taken on tours of all divisions of the Topeka police department. They have witnessed special



No need to worry about po —They come on friendly v

demonstrations of judo, fingerpri lie detectors, and firearms skill.

"Sure makes a fellow see how s is to try to beat the law," exclaime lad candidly.

THE BOYS have come a long wa their program. Jack Watts, 19, wa of the original Klan members an president of the new Knights org tion. "When our parents first le of our 'Hooded Klan' gang," he "they were certain we were all go end up in jail. They could have right, too. Even after we change name they weren't convinced t wasn't just a front for delinquency taken a little doing to build up a ganization that would justify adult fidence but I think we've done it

It didn't take the thinking citize Topeka long to catch on to wha transpiring. Led by a local druggist formed a booster organization of own called "The Silent Knights." task was to give advice and rende sonal assistance when needed, a match dollar-for-dollar the mone Knights themselves put into treasury.

he boys set up a long-range plan for activities. They worked out a pro- n of broad expansion of their work— ssitated by the strength of their ving man-power and the urgency of job confronting them.

S THEY ONCE outgrew the delinquent encies that created the "Hooded n" group, so the boys now began ing a means of rendering service to community on an expanded scale. o often happens, when an individual group is ready for bigger things, ortunity comes knocking.

he boys were approached by an as- nt director of the "Boys' Clubs of erica," with the desire of helping them in a Boys' Club for Topeka. This ided an opportunity for the Silent ghts to come into their own. This sor group held many meetings with esentatives of the Boys' Club or- zation, working out details of the .

he proposition is not as yet an ac- plished fact but it is moving rapidly he right direction. Professional and ness men and citizens of all faiths are solidly behind the movement. The city is in the midst of a well-organized fund-raising campaign to put the dreams of 200 boys into glass, cement, and steel.

WHAT THIS unusual activity has meant to Topeka is perhaps best expressed in the words of the Rev. Harry T. Adamson, a Lutheran pastor: "The action of the Topeka Knights has created among our people the consciousness of a great need and the challenge that lies in the proper development of our junior citizens."

Juvenile delinquency has not been stamped out in Topeka yet, but, steadily and deliberately, it is being choked off by the inspiring efforts of the juveniles themselves. A new spirit exists in the city today.

Where parents once spent sleepless nights worrying about their incorrigible teen-agers, they are now hard put to keep up with the youngsters' sweeping ideas. No mere words can quite express the fullness of their appreciation for what has happened. But there is no mistaking the pride in the voice of a man as he places his hand on the shoulder of a youth and announces: "This is my son!"

"Until this evangelism mission, I never realized how big our parish is"

Long Thoughts

THE CROWDS were bigger than ever this year. Karen and I pushed and pummeled our way from counter to counter, more or less as though we were swimming in heavy surf. It was tiring, but exhilarating too. Both of us were happy as we plowed our way onto a bus.

"Wonder how our cooks are doing," I whispered to Karen as we stood side by side on the swaying vehicle.

"Pete!" Karen sniffed. "I can just see the supper he's cooked!"

"Never you mind! Time he gets all those frozen foods thawed, we'll have a meal fit for a king."

KAREN GRINNED. We both know her disdain for the younger children is all bluff and bluster. Other teen-agers talk like that, so she must be in style. Underneath, she's proud of the younger members of the family. Sometimes I wish we lived in an era when it was customary for young people to try to appear better than they are, instead of worse. But different ages have different customs. The run-of-the-mill person like me can't change the whole pattern. About all I can do is try to help my family to live up to their best within the frame of manners we've been given.

A man ahead of us got up to leave the bus and a woman standing near almost knocked down another man, getting to the seat first. "Mother! What are you laughing at?" Karen demanded. "It looks silly just standing there smiling."

"Mercy! I don't want to look silly. I was just thinking it was nice of some of the passengers to demonstrate what I v thinking."

"I don't know what you mean," puzzled.

"Of course you don't. I'll exp when we get home, unless we both get."

WE BUMPED our way from sto stop. About half-way home I got a —without pushing! Karen piled packages in my lap and stood han on to the seat handle beside me. " fun, isn't it?" she smiled happily.

"Christmas shopping? I guess it re is. Sometimes I get fed up with all fuss, when the first Christmas was different, but that's how—"

"That's how the world has chang she finished. "Don't you ever get tire looking at the world and thinking a it all the time? Grown-ups are alw thinking. You never have time just enjoy things and have fun."

"Maybe you're right. Although seems to me grown-ups aren't the c ones who think."

"O.K." The shot went home and stood looking out the window over head. We were both thinking of s of the conversations we have had la about right and wrong and God's for us. Apparently it is all right to th of such things but not to admit you ha

WHEN WE FINALLY stepped off bus into the fresh night air, we took d breaths. "It's nice to be home—or most, isn't it?" Karen voiced my feelin

"Surely is. And I'm getting hun

hat supper Pete has ready for us."
Vant to bet?"
essimist!" I matched my step to
and we hurried right along. By the
we opened the front door we were
puffing. We were greeted by glad
and delightful odors. I hugged
and Pete, nearly squashing my
lles in the process. "What do I
?"
Guess!" Apparently Susie did not
mber I had made out the menu be-
I left home. She danced around as
gh she had a great secret. I sniffed,
ing puzzled. "Hamburgers?"
No!"
Not, now don't tell me! Not beef
?"
Yes!" she squealed with delight and
Pete, who knew better, looked
sed.
sn't Daddy home yet?"
He'll be late. He called a while ago.
stays now, he won't have to go back
r supper. One of the other men will
over for him."
Think we'd better wait for him, or
p his supper hot?"
Wait," said Susie. "It's more fun."
Let's eat now," said Karen decidedly.
ou kids have all night to eat, but I
a mess of homework—and I mean
ess of homework. If I eat a little bit
and a little bit then, I'll never get
work done."

KAREN'S PROBLEM was a real one. I
t my vote with hers and the younger
dren didn't need much persuading.
have a cup of coffee later while Dan
his supper.
I wasn't allowed to come out to the
chen and I must admit I felt like a
y special personage, being waited on.
ren helped with the part of the serving
ich Pete admitted was too much for
him, getting the hot, bubbly pies to the table without spilling or being burned.

As I sat in solitary state, listening to the scurrying around in the other room, my mind went back to the thoughts it had been following earlier. There was no scene in my own childhood that quite compared with the present. I thought back, trying to find one, but it was no use. This was a modern day.

BUT THE ETERNAL values are here, just the same—love and kindness and service. Pride in a job well done is perennial. So is love of a secret, like Susie's. And the desire to give gifts and do things for the people we love is a desire that never is out of style. Nor is the Christian meaning of Christmas. The department stores may determine some of the ways we show our joy, but the joy of knowing that God became incarnate for our sakes is the real treasure of the Christian home, whether we eat bread and honey or frozen beef pies.

We had a merry time at the table. All of us made a special effort to be gay because we all missed Dan. And that's another thing that is unchanging. The Christian family—indeed, the human family—needs all its members. Modern days may create separations and conflicting schedules, but the gaps in the family circle are wounds that hurt. When they keep up over a protracted period, they may prove mortal.

By the time Dan came, Karen was hard at work and Susie asleep. Pete used his father's arrival as an excuse to delay bedtime, but soon he went upstairs.

"What you been doing besides Christmas shopping?" Dan asked, as I set his supper before him.

"Doing? Why thinking long thoughts about time and eternity, of course." And we both laughed at my wit.

WORSHIP NOTEBOOK

Third in a series on the Liturgy

A COUPLE OF YEARS AGO a prominent TV comedian used to do a funny sketch. It was a takeoff on the way we live, and particularly the things we say. The skit held up modern man to himself for a good hearty laugh.

One of the things I remember was that every so often another character would state some obvious truth, like "more cars on the highway" or "prices are certainly going up." A knowing look would come over our hero's face. Smugly gazing upon the speaker, he would remark, "You can say that again."

How often have you said the same words? The thought that prompted them was obvious, so obvious in fact that the words may have lost their freshness. Perhaps you could have even guessed they were coming. Still you fell into the pattern, and to add emphasis, replied: You can say that again.

Sometimes we wish that we could have things repeated for us, not because they are obvious and we knew them all along. We want to hear it over again because we liked it. The thought was dressed in rich, descriptive imagery. We agreed with what we heard, but especially liked the way it was put. So strongly did it imprint itself upon our minds that it bore repetition. It's good, we agree. "Say it again."

THIS HAPPENS in some churches. I remember several years ago as a Navy chaplain conducting a Lenten service in a housing project. The service was just about to commence when I noticed an old couple enter the hall that served as our chapel. Sliding into the last row of the noisy metal folding chairs, they made the sign of the cross and sat They're confused, I thought. Pro some Italian or Portuguese who it's time for mass.

As often as I could I watched They stayed, found their way alo the service, and seemed quite at By the time for the sermon, I had gotten them and was preaching ear when suddenly I heard another raised. It was just a word or two loud, but it could be heard.

I kept on, and then it came aga looked over my congregation but all tightlipped. This kept on for quite a I soared toward the climax of the se and in pictures described our Lor his cross. Pointing to the imagi painting I said "In Him is our only h As I said it I looked up and saw the of the old couple move in unison. time, louder than before, they said sin "Amen."

IN SOME PLACES services are ir rupted frequently, even with shouts. who are used to a formal pattern of w ship, think it strange and are surpr when we hear it the first time. But is the way some Christians use this s ple little word. They agree with w they've heard. They like the way it said, and to indicate their approval t say "Amen"—meaning, "You can that again."

Don't think I'm suggesting we all s shouting "Amens" during the pastor's mon next Sunday. We ought rather know what the word means and how use it properly.

men" was originally a Hebrew word, ugh it has been adopted into almost other language, with a variety of unciations. It is Greek, Latin, Italian, ish, French, German, Norwegian, dish, Danish, and English—to men- only a few.

origin, as used in several places e Old Testament, the Jewish Scrip-, was first and foremost, liturgical. finds it being used among the Israel- as early as the Exile in Babylon (com- Deuteronomy 27:15-26 and Psalm 48). Thus it meant assent.

the New Testament the writers of Gospels use it in a slightly different ning and it is translated in some ver- as "truly" or "verily." Thus in St. we read in the Revised Standard ion (John 8:50) "Truly, truly, I say ou, before Abraham was, I am." St. uses it many times.

ecause of its use in the primitive ch, "Amen," following the worship e synagogue, came to be a regularly pted liturgical word, and so has con- ed in every Christian worship till this

THE COMMON SERVICE it is first following the invocation—"In the e of the Father, and of the Son, and e Holy Ghost"—and is intended that can assent to all that is meant by those ds. In this instance, as in all others n the word is used in our worship, it uld be said or sung with enthusiasm intelligent agreement. It is more the caboose on the train, more than ice way to close a hymn or a prayer. s the people's way of saying or sing- "we agree heartily."

As I hear the services in our churches ppose we try to do just that. At least sing it well, even if we may not always w what it means. There is one time, however, when I wish we could give it more feeling. In the order for Public Confession, the pastor offers the Collect for Purity. At its conclusion, the word *Amen* is italicized, but I have seldom heard a congregation respond with any amount of intelligent participation. Perhaps it's because we sing "Amen" every other time, here we say it. Our response ought to be no less fervent here.

THE SAME USE ought to pervade all of our worship, particularly our devotions at meetings of our parish organizations. Whenever prayer is offered in a group, even at the dinner table, all ought to respond with the word of assent. In hospitals, and at bedsides at home, at grace, at bedtime prayers—whenever we pray —all who are present acknowledge what has been said as theirs. We agree, our hearts are united, and with the one who prays we say "Amen."

Sometime ago I spoke to a men's group on the subject of worship. In the discussion that followed, one man said I wish you'd get our people to use "Amen" correctly. I wasn't sure what he meant and when I questioned him further he said he felt the word was mispronounced too often. When we sing it, it's "Ah-men," but when we say it, it's "Ay-men."

Since then I've talked with a lot of people. A famous singer from the Metropolitan Opera told me he always uses "Ah-men" sung or said. A professor of liturgics agrees with my questioner. There doesn't seem to be a hard and fast rule.

I can't get excited about this. What I am interested in is that the word be used intelligently, devoutly, enthusiastically. That means we must listen to what precedes our response. Our ears, our minds, and our hearts must hear, and having heard, we agree, "Amen."

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Loan?

QUESTION: I have a friend who asked me to help him out with a rather large sum of money. With complete confidence I gave it to him, and, of course, expected that in a reasonable time he would pay it back. I did not take his note, so I have no written evidence that I gave him the money.

Now Bill and his wife are separated, and I haven't heard from him for more than a year. I don't want to get into their trouble but I would like to get my money back. Shall I just wait, trusting that in due time he will pay me? I now know I did a stupid thing, but I like to help people.

I have another question. Will you give an answer by mail to anyone who gives his name and address, or must all questions be answered in THE LUTHERAN?

REPLY: Let me answer the second question first. Whenever possible, answers will be sent by mail if name and address are provided. Of course, absences from the office on field trips sometimes cause long delays. People with urgent questions sometimes request prompt replies, but they make it impossible by failing to give name and address. It is to the advantage of everyone to provide full information, even though names and addresses are never printed, and even then there may be some delay.

Now for your first question. Yes, you were foolish in lending [illegible] without getting from Bill any k[illegible] acknowledgment, or promise, in[illegible] ing. In the absence of such ev[illegible] your friend is not liable for the an[illegible] unless there was a witness to the [illegible] action.

Your best procedure will be to [illegible] an interview with your debtor, p[illegible] ably in the presence of someone[illegible] and try to get an agreement in w[illegible] to the effect that he will pay you [illegible] tain amount monthly, or at othe[illegible] tervals, until the full amount is re[illegible] If at any time, then, he fails to [illegible] a payment on time, make contact[illegible] him at once—don't let repayme[illegible] the debt lag again. Your prospe[illegible] getting it paid in a lump sum is p[illegible] ably not very good.

Faith healers

QUESTION: I am a teen-ager and[illegible] active in our youth organization. I [illegible] wondering about faith-healing. Is it [illegible] What shall one think about it?

REPLY: Some "faith healers" [illegible] tricksters, while others are sinc[illegible] Whatever benefits are derived f[illegible] their prayers may be obtained [illegible] through our own prayers, those of [illegible] pastors, and those of our frie[illegible] When the prayer of some publici[illegible] healer seems to yield great results [illegible] likely to be the outcome of suggest[illegible] from an appealing or overawing p[illegible] sonality which operates on natu[illegible] laws. Many ills are "psychosomat[illegible] —due to the influence of mind o[illegible] body.

In most cases of illness it is best[illegible] secure the service of the most capa[illegible] physician available, follow his dir[illegible] tions, and ask God's blessing on [illegible] efforts.

EWARDSHIP IS GRATITUDE

heology for Christian Stewardship. By Kantonen. Muhlenberg Press. 126 pages.

ristian stewardship has been widely d in popular writings but an almost lete vacuum exists in the field of stew- ip in the more serious and scholarly . In 1946 Holmes Rolston published *Stewardship in the New Testament* h. A full decade later comes Dr. onen's book. It is an adequate treatment hristian stewardship in its theological ts.

. Kantonen's theology of stewardship is red in Jesus Christ. Most stewardship ture has the ring of the Old Testament than the New. Dr. Kantonen says, often the stewardship appeal rests on rsonal laws and principles and its target he enlightened self-interest of unre- ate human nature. Less evident is the d gratitude of the Christian man to m stewardship is the expression of his onal fellowship with his Lord." For onen, "The life of stewardship is noth- less than 'total devotion' to the Christ is known as a 'real, living personal nce in the heart of believers,' a genuine ity that is expressed not in mere opinion ntiment but in character and conduct." . Kantonen's theology of stewardship sed upon sound scholarship. A serious logy will always have the problem of zing concepts and vocabulary difficult the average Christian. Dr. Kantonen a great gift of making abstract the- ical principles come alive. While the ussion is serious and sound, any intel- nt layman will be able to grasp the ning.

he book is also highly practical. Be- d every decision of the Christian is a dard of judgment, and behind every de- on there is a theology of what the Chris- considers to be worth while. Dr. Kan- en's discussion of tithing and the priest- hood of all believers are cases in point where the great doctrines of Christianity are described in glowing, practical, personal terms.

New York City T. K. THOMPSON

PROBLEM OF BEING HUMAN

The Paradoxes of Democracy. By Kermit Ray Eby and June Greenlief. Association Press. 219 pages. $3.50.

In this book Kermit Eby draws upon his entire background as a minister (Church of the Brethren), director of education and research for the CIO, and professor of social sciences at the University of Chicago, to analyze some of the conflicting forces at work in modern American democracy. This is not so much a speculative essay on the nature of democracy as a practical exposition of the countervailing trends and power that actually go to make up our society.

In essence, this is an extended tract calling us to show personal responsibility in a society in which this becomes increasingly difficult. At the heart of it is a passionate concern that individuals shall have the opportunity to be truly human. "This kind of failure, in becoming human, is the only real kind of failure there is. And this failure of the self . . . , multiplied a hundred thousand times, is the real threat to social cohesion."

Through analysis of the actual functioning of the democratic process in an industrial society, the author points up many forces that are, or may be, inimical to the fulfillment of the individual. There is a tendency toward centralized power and automatic response in which socialization or conformity becomes an end in itself. Government inquiry and rule by lobby threaten the individual. The related questions of tolerance and intolerance as well as the relationship between majority and minority groups, always present in a pluralistic society, are discussed with abundant illustration. Automation which promises to change our social

living in fundamental ways will, of course, have radical effects on the problem of being human.

The purpose of this analysis is to give men understanding so they may act. It ends with an affirmation of faith in democracy and in the effectiveness of the person who "knows what he believes, gets a base in organization, and goes to work." While sometimes not too clear in its presentation, this book asks some of the questions that ought to be asked. This is its primary value.

Jersey City, N. J. HAROLD HAAS

UNORTHODOX SAINTS

New England Saints. By Austin Warren. University of Michigan Press. 192 pages. $3.75.

This is not a book about conventional saints, though true saints, of course, are never conventional. It has nothing to do with the heroic life of self-denial, humble service, glowing piety. It is not even about sainthood as usually associated with New England—the citizenry of those godly pioneer commonwealths ruled by the elect to the glory of God.

The saints Mr. Warren honors are not of the holy Christian church but "those to whom reality was the spiritual life." This definition is deliberately inclusive; more of the "saints" discussed are heterodox than evangelical. The number includes Transcendentalists Bronson Alcott and Ralph Waldo Emerson, the elder Henry James, Methodist "Father" Taylor, teacher (at Harvard) Charles Eliot Norton, teacher and critic Irving Babbitt, and poet John Brooks Wheelwright.

Almost all were in rebellion against society and conventional Christianity and created for themselves mystical and humanistic creeds alien to the historic faith of the church. Most droll in many ways was Edward Taylor who, in a long Boston ministry to seamen, cultivated a pungent style, rich in metaphor. When he got lost midway in an eleven-point sermon he exclaimed, "Hard down, the Helm! I've lost my reckoning! . . . I'm going to make for the nearest port." Surely a bit of homiletical candor.

Closest to our contemporary mood French quietist, Fénelon, whose pastc sights enjoyed a nineteenth-century vc New England. "The Christian cross. Warren in comment, "confronts us as nation, not election."

Professor Warren writes with char grace not about the lives but the mi his saints. This is an odd compan meeting them is a pleasant and, unde Warren, a thoroughly literate experie

REGINALD W. DE

Gettysburg Seminary

IS GOD IN CONTROL?

God's Way With Man. By Roger Ha Abingdon. 204 pages. $3.

Providence, the theme of this volum near the heart of Christian worship, pr ing, and pastoral ministry. Dr. Ha tries to see God at work in those experi of life from which he seems to be evac —dread, the feelings of lostness and e ness. This book should help the read forcing his questioning about God deeper level. It deals with great and mentous issues but approaches them modest manner.

Is God in actual control of human tiny? Does God take a personal intere the course of human events? The a contends that many people start out a prejudice against the very notion of p dence.

No effort is made to treat Providenc time-honored systematic fashion. No si chapter stands out alone. While some c ters seem to overlap, that is because t is a common theme running through th Some are in minor, others in a major

Chapter heads are: The Question Al Destiny, Concerning Fate, Freedom—G and Man's, The Heart of Time, From E lasting to Everlasting, Of Faith and Tragic, Technics and Vocation, A Pra hearing God.

This is a rich and penetrating vol which calls for careful reading and thou ful study. WILSON P. AR

Hagerstown, Md.

erseas

LAYA: Lahat, Perak. Nov. 15.—RAIN g in torrents in Malaya is not un- . As a rule, it rains most in the eve- . This is the very time villagers in ya are free to come to the church. rainy Sunday evening has often kept t the deeply interested from attend- ervices at the Lutheran church in Merah New Village.

. Sunday, Nov. 4, there came the heavy rain. But that Lord's Day different from other Sundays. It was late for the first baptismal service is large village of unbelievers. At t half-past six, when I rang the first the rain had slacked up, and at seven l stopped.

SOON as the rain stopped, the town alive again. Some people did not that a most important event was g place in their midst. Some fellow- gers were to receive Christian bap- Of those who did come to the ch, only those who attend regularly in and sat on the benches. Those came just to look and listen stood the door—just inside it or just out- They heard those being baptized "Yes, I renounce." "I believe." "I do e to be baptized." "Yes, by the help od, I promise to abide in this faith." hearing, they were moved by the confession of faith.

hirteen baptisms may not seem an essive number in lands where there many Christians. But in this land, a miracle of God's grace that they d declare their faith. All had been uled and threatened for being be- rs. Yet they stood steadfast.

ne is a 75-year-old woman. She has ered much sickness and violent per- tion from her family. Still her faith held firm. Although she is old and illiterate, she has learned to say from memory the Ten Commandments, the Creed, and the Lord's Prayer. Every time she said them aloud, it was as though each word came with great meaning from her heart.

Every Friday morning a special Bible class for illiterate women is attended by ten or more regularly. A characteristic of church attendance in Malaya is that women outnumber men. Our work among children has been blessed. Over 100 are enrolled in Sunday school, and are divided into three classes. Lack of teachers and space hamper us.

Because almost all attend regularly, results are excellent. Some parents try to keep their children from coming, but still they attend. Daily vacation Bible schools are well attended, and the results are gratifying. Thrice weekly clinics are held, and prove a blessing to the villagers. Besides the ministry of the clinics, we go into homes to minister to the sick in body.

—STEPHEN HAN

ULC President Fry ordained Mr. Han this year

Susquehanna University Appeal Exceeds Goa

By ARTHUR W. LAWVER

SELINSGROVE—The $700,000 Susquehanna University Centennial Appeal has been subscribed, according to a joint announcement to the executive committee of the university's of directors by Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, and Morris Smith, president of the university.

In receiving the report, university authorities were careful to state that funds over and above the established goal of $700,000 will be needed to provide furnishings and equipment for the new music building and the addition to the library, and to add further to the endowment to provide faculty salaries.

Funds raised and subscribed by over 500 congregations, together with add amounts not yet reported to the syn headquarters, will assure the planne struction, and addition to endowme outlined in the centennial program pre to the constituency of the Central sylvania Synod, the board of dir faculty, alumni, and friends of the univ

President Putman and Dr. Smith

Modern Church Built on Old Ground in Shamok

DISASTER struck Grace Church, Shamokin, on a bright Sunday afternoon in February, 1955. Fire set by a teen-age girl destroyed the entire building in a matter of hours.

Grace Church, built in 1893, had been enlarged and remodeled over the years but its tall and narrow structure testified to the taste of a past century. With the old building gone, the congregation decided immediately to build a modern church on the old grounds. Buildings were cleared around the lot to put church and Sunday school rooms on one level, and ground was broken in November. Ten months later, the first service was held in the new sanctuary. Formal dedication followed on Oct. 21.

Grace Church, Shamokin, has new functional home

Cost of the building was $210,050. A $28,500 mortgage on the old church was erased immediately and present debt on the new property is $114,5 Pastor of Grace is Robert M. Arentz. Synod President Putman dedicated the chu

e for synod, conference and area chair- who with local pastors, congregational ers and lay leaders, pushed the appeal the top, raising in cash and accepted egational quotas the sum of $513,000 synod goal of $500,000. An initial 000 had been received from other es. Susquehanna University is observ- s centennial in 1958.

ORE THAN 100 pastors and laymen rep- ting 30 congregations of the Susque- a Conference attended a leadership ation institute last month in Trinity ch, Milton.

e school was a joint effort by the ULC h Education Board, the Central Penn- sylvania Synod committee on Christian education, and the conference committee on Christian education. The Rev. Adam P. Bingaman was dean of the school.

Faculty members were Professors Albert Zimmer and Benjamin Lotz of Susquehanna University and George B. Ammon of the ULC Parish Education Board. Certificates for completion of courses were awarded to 62 persons.

"LORD, I Want to Be a Christian," was theme of an Advent rally for Luther Leaguers of the Susquehanna Conference Area B on Dec. 2 in St. John's Church, Northumberland. The program was conducted by Luther Leaguers and meditations based on each stanza of the song were presented.

NESOTA

ligious Census on Minnesota University Campuses ows Large Concentration of Lutheran Students

By PAUL LUTHER WETZLER

NNEAPOLIS—One third of the 23,184 nts enrolled at the University of Min- ta are Lutherans, according to a re- us census conducted on the school's Cities campuses.

plies from 17,393 students showed that 9 are Lutherans, 4,912 of them belong- o churches affiliated with National Lu- an Council bodies.

oman Catholics were the second largest mination with 3,878, followed by hodists and Presbyterians.

he student house of the National Lu- an Council is located at 1813 Univer- Avenue, S.E., Minneapolis. The Lu- an Student Foundation operates a stu- center on the St. Paul campus and on University Extension campus at Duluth. ood Magnuson is executive director. The ndation board is now in process of call- a pastor for the Minneapolis campus.

r. F. Epping Reinartz addressed the heran Student Association at a meeting Nov. 11. On Nov. 12 he spoke to a kfast meeting of Minneapolis Lutheran ors.

NEWLY ELECTED officers of United Lutheran Church Women of the Northwest Synod are: President, Mrs. Theodore Rees, North St. Paul; vice president, Mrs. Walter Lange, Milwaukee; secretary, Mrs. John Rilling, Minneapolis; treasurer, Mrs. Merle Olson, Cannon Falls, Minn.; statistical secretary, Mrs. Ray Wahner, Green Bay, Wis.

THE LUTHERAN WELFARE SOCIETY of Minnesota presented "The Messiah" in the Minneapolis Municipal Auditorium on Dec. 2.

Newest ULCA mission in the Twin Cities which held its first service on Nov. 4 in Westwood School, Bloomington, is being developed by Pastor Franklin A. Swanson. He reported an attendance of 89 adults and 42 children. Fifty-six have signed for charter membership. Date of organization has not been set.

OUR REDEEMER CHURCH, St. Paul, dedicated the first unit of its church on Nov. 25. Included are a chapel, church office and educational rooms. Pastor Rodney Hansen of Red Wing, who organized the mission,

Christmas Gift for Pastor Is Trip to LWA Assembly

MINNEAPOLIS—A Pennsylvania pastor and his wife will receive an unusual Christmas gift this year from their son—an all-expense trip to the third assembly of the Lutheran World Federation in Minneapolis, Aug. 15-25.

The novel gift was made to Pastor and Mrs. Karl L. Reisner, Temple, Pa., by their son, Frank H. Reisner, Allentown, Pa.

Writing to the Assembly Office here, Mr. Reisner asked for hotel reservations for his parents, plus tickets to Assembly sessions and other events open to visitors during the 11-day conclave of world Lutheranism.

The request will be honored by the Assembly's housing bureau, which has already reserved hotel rooms for more than 1,100 persons. [illegible] housing will be provided in dormitori[es] schools and colleges in Minneapolis. Loc[al] therans are being asked to provide add[itional] private housing for some 50,000 visito[rs] pected.

The Assembly office reports that reserv[ations] are pouring in from all parts of the co[untry]. One Midwest city has revealed plans to e[ntertain] 8,000 visitors for the LWF sessions.

In addition, Twin City Lutherans report[s] are being "bombarded" with requests [from] out-of-town relatives, friends, and acquaint[ances] who want to reserve sleeping space durin[g the] Assembly.

MINNESOTA . . .

preached. Other speakers included Dr. P. H. Roth, Dr. A. O. Frank, the Rev. E. R. Wicklund, and the Rev. T. S. Rees.

HAROLD KOLSKY was ordained at Holy Trinity Church, LaCrosse, Wis., on Dec. 2 by the Rev. Harold Stoffel. He will be [as]sistant pastor at Holy Communion Chu[rch], Racine.

The Rev. George Lundquist will suc[ceed] Dr. A. A. Zinck as pastor of Redee[mer] Church, Milwaukee.

MISSISSIPPI

MEN TAKE OVER WOMEN'S PROGRAM IN JACKSON

Quarterly meetings of the United Lutheran Church Women in Trinity Church, Jackson, Miss., have been turned into "family nights" in which a program is arranged for all members of the family including children.

Minister at center of group is Trinity's pastor, Wade H. Koon[ce]

At a recent meeting the men of the church took over and presented a program on "Mission U.S.A." Nine men sat on the platform and gave five-minute presentations of different aspects of the topic. Children were kept busy with other activities. T[he] three-hour "family night" was so successful that similar events are being planned for the futu[re].

Mission Program Makes Significant Progress s New Fields Are Slated for Early Development

By NORMAN BERNER

NTARIO—Home mission activity is still biggest news in the Canada Synod. Early ovember Dr. Elwood Bowman, director hurch extension of the ULC Board of rican Missions, and the Rev. Norman er, assistant to the synod president, with nine missions in five days to help their building programs. St. Mark's, ston (Harry Lossing, pastor), and e, Oakville (Roy Grosz, pastor), ex- to begin constructing churches next

. Luke's, Kitchener (Karl Knauff, pas- is revising its plans for a second unit. Sunday school has outstripped the con- ation in size, and two complete schools necessary to take care of the influx.

e Rev. Harold A. Gram has resigned astor of Christ Church, Sudbury. On . 1 he will move to Pembroke to develop ission in the east end of the town.

wo new missions are in prospect for onto, one in the east end and one in the end of the city. Properties are being hased and missionaries are being sought develop the fields. Redeemer Church rold Brose, pastor) will be split in three he move.

SURVEY of the town of Renfrew has aled excellent prospects. It is expected a mission will be developed next spring. James' Church, Northcote, may sever connection with St. John's, Arnprior, order to form the nucleus of the new up.

number of German New Canadians ng in and around Leamington have or- ized themselves into a Lutheran congre- ion. Through Pastor S. F. M. Fredrichsen nearby Trinity Church, Windsor, they seeking membership in the synod.

DR. EMIL GOMANN, former pastor of St. er's Church, Milverton, and now living in retirement in Kitchener, will be supply pastor for St. Peter's Church, Paincourt.

The Rev. Earl Anderson is leaving the Woodstock-East Zorra mission. He has accepted a call to serve a mission near Pittsburgh, Pa.

Mt. Zion is the name chosen for the Westmount mission, Waterloo. Mission developer Delton J. Glebe expects to have over 200 charter members by organization date, Jan. 27.

St. George Church, Toronto (Dr. W. Henry Goegginger, pastor), dedicated its church building on Dec. 2. Located on College St., it was purchased from the Apostolic Church. The Rev. Karl J. Knauff, secretary of synod, brought greetings. The congregation was organized in 1954.

A CONFERENCE of home missionaries was scheduled for Dec. 11 at Waterloo Seminary. Discussions were to be conducted by Dr. Donald Houser, of the Board of American Missions; Dr. A. G. Jacobi, synod president; and the Rev. Norman Berner, English division secretary.

Directors of the four Lutheran immigration and service centers conferred with synod officials on Nov. 22. They reported that immigration was unusually heavy during October and would continue high for some time. It was estimated that 4,000 new Canadians would get help during the year in solving their personal problems.

DR. J. H. REBLE, the synod's president emeritus, has returned from a two-year tour of duty with the Lutheran World Federation in Germany. He will supply the vacant Arnprior-Northcote parish during the winter.

WALTER LUDWIG, Waterloo, was elected president of the synodical Brotherhood at its meeting at Waterloo College, Oct. 21.

DEDICATION AT WATERLOO

ORGAN MUSIC opened the school year in the chapel of Waterloo Seminary this fall. The instrument was the gift of Waterloo's first graduate, class 1914, who later became one of the seminary's teachers—Dr. Nils Willison. In 1936 he became president of Saskatoon College and Seminary from which he retired in 1949. Playing the organ at its dedication was Dr. U. S. Leupold, director of music at Waterloo College and Seminary (at console). Dr. Willison, standing next to instrument, is looking at score.

ONTARIO . . .

He succeeds Roy Hilker, Kitchener. Other officers are Ray Kundinger, Kitchener; Howard Herter, Waterloo; and Elton Wilker, Tavistock.

FOR THE FIRST TIME, Canadian Lutheran Council and Canadian Lutheran World Relief held their annual meetings in eastern Canada. Both agencies met in St. Matthew's Church, Kitchener, Nov. 29-Dec. 1. Pastors from western Canada occupied pulpits in Twin City churches on Dec. 2.

A SERIES of "youth clinics" was conducted by Associate Secretary Lawrence M. ... of the ULC Board of Parish Educatio... Miss Elfriede Hartig, educational m... ary. Their three-week itinerary in la... tober and early November took the... almost all of the synodical congregatio...

DR. HENRY ENDRESS, ULCA stewar... director, was a visitor in Kitchener-W... loo in mid-November. He gave lectu... Waterloo Seminary, spoke in St. John's... St. Peter's churches, and attended an ... dinner arranged by Harvey Ziegler.

KENTUCKY-TENNESSEE

Integration Study Needed, Synod Conference Is To...

By ROGER G. IMHOFF

LOUISVILLE — Congregations have ... opportunities to help improve race relat... Dr. Harold C. Letts, secretary for s... action of the ULC board of Social Miss... told delegates to the conference of ... Kentucky-Tennessee Synod last montl... Hopeful Church, Florence, Ky.

He said that the board hopes to pro... a "serious study of integration" by e... congregation of the United Luth... Church. Under this program, groups ... local leaders would be selected to study ... problem and present it to their congr... tions.

Addressing the delegates, the board ... retary commended the school system ... people of Louisville for the orderly ma... in which integration was being acc... plished in the "gateway" to the sou... metropolis.

Other officers of the church at large d... with church extension problems. Pas... Edward S. Frey, director of the U... department of church architecture, and ... Elwood L. Bowman, director of chu... extension of the ULC Board of Americ... Missions, called attention to the need ... "spiritual preparation" by congregatio... planning new building projects.

Pastor Henry Kleckler of Grace Chur...

ville, preached the communion service, Pastor A. Richard Smith, Tullahoma, , led the devotions during the three- meeting.

EFS: Hamma Divinity School Student Hurlinger has accepted a call to St. 's Church, Shively, Ky. . . . Ground-- ding for Christ Church, Jeffersontown, was led by Pastor Charles Irwin. The congregation is planning a $220,000 building and a new parsonage . . . St. Mark's Church, Newport, conducted rededication services Nov. 4. Pastor is Wilbur Harmony . . . Pastor Bernard Crocker, St. Luke's, Cold Springs, Ky., announces the purchase of property for future building . . . Pastor Douglas Larsen resigned from Faith Church, Erlanger, to go to Chicago.

TBURG

elleville Mission Grows, Takes Name of St. Stephen's

By ARNOLD H. KAITSCHUK

HICAGO — It inventive s and the co- ation of many elp a mission s start in East ville, Ill. Now, rding to Pas- Wolf Knappe, on developer, ndance is ily increasing the first serv- was held on . 16. Lutheran onnel at Scott Force Base g in Belleville being encour- by National eran Council ains to join.

St. Stephen's mission on first Sunday school day
Pastor Knappe (back row) with pupils and their parents

ervices and Sunday school are being held public school. The altar was built over nk, cross and candlesticks were made by rospective member, the altar parament donated by Peace Church, Steeleville, the portable organ is on loan from the rtburg Synod mission board.

he mission chose St. Stephen's Church s name. The field was assigned for de- opment to the Wartburg Synod by the ional Mission Board last spring.

SUCCESSFUL evangelism mission was cluded in the six churches of the Steele- ville area belonging to the Wartburg Synod.

Attendance at evening services in churches having a confirmed membership of 1,878 was 5,031. Morning services and opening and closing rallies brought the total to 7,322.

Budget prepared by the area committee was nearly doubled by offerings received during the week.

Lay visitors completed 218 calls and interviewed 395 persons.

One church in the area had no list of prospects at the first briefing meeting last summer, but when the mission was com-

pleted, the pastor reported that the list had grown to such length that many of the calls would have to be completed after mission week. In another church, lay visitors began making calls with a list of 30 prospects. On Thursday, the list had grown to 49.

DR. K. WILLIAM BRAUN has resigned as pastor of Trinity Church, Golden, Ill., and will retire. He has been pastor of Trinity for 27 years and served only one other congregation during his 55-year ministry, St. Paul's, Garnavillo, Iowa.

MARTIN LUTHER CHURCH, Chicago, the Rev. Garland Baer, pastor, completed a successful fund-raising campaign which secured 109 per cent of the $100,000 goal for a new church of contemporary design. Increase in membership and Sunday school enrollment has made a larger building a necessity. In the last few years over 600 members have been added to the church.

COUNCILMEN'S institutes were conducted by Synod President R. R. Belter in Medford, Wis.; Walsh, Ill.; Chicago; Milwaukee, Lake Geneva, Wis.; and Elkader, Iowa.

PASTOR J. J. LIPPOLDT of Faith mission, Joliet, Ill., with a membership of 125 families, completed a program during which every family was invited to meet with the pastor for a "personal chat on stewardship." The response led 97 per cent of the families to appear for interviews. A marked increase in amounts pledged for the 1957 budget was one of the results together with an increase in church attendance and general interest in the work of the church.

LUTHER MEMORIAL CHURCH, Delavan, Wis., the Rev. H. Rowoldt, pastor, dedicated a new church on Dec. 16. The president of the synod preached.

ANNIVERSARIES were observed by St. Paul's, Guttenberg, Iowa (the 35th). First Church, Sterling, Ill. (the 85th); Zion, Bellwood, Ill. (the 25th).

ST. PAUL'S CHURCH, Wellsburg, Iowa, the Rev. E. A. Slottag, pastor, co-operated with other National Lutheran Council churches in the gathering of clothing for shipment overseas.

Congregational Life Feel Impact of Stewardship P

By CHARLES A. PULS

MADISON—With few exceptions, c gations in Wisconsin conducted last an invigorated style of every-member tion program spurred by the stewa sector plan.

Reports indicated considerable inc for both benevolence and current exp

St. John's Church, Elkhorn, gave gible expression of its sense of stewar Having just burned a mortgage 15 ahead of time, the council believed th membership was ready to meet such c as might be set.

Pastor Robert Schmidt called atte to the $2,764 given in 1955 for benevc and said it should be at least $4,000 in At the services on Nov. 4 this amoun subscribed.

One congregation held a youth me in connection with the sector plan at v the young people were asked to pledges out of their own allowa Seventy-one responded. Seven pledg dollar weekly, over 50 per cent pledge cents. The average was 43 cents week

Eight-month figures for benevolence ing in the synod for general fund $506,106, an increase of 10.39 per Total benevolence reached $639,755, ar per cent increase. Lutheran World Ac receipts for the period were $52,340.

Lund-Quist Predicts Trouble in Afric

Dr. Carl Lund-Quist, Geneva, Swit land, executive secretary of the Luth World Federation, spoke in Milwaukee Oct. 29. He predicted that the South A can policy of separating Negroes and wh "was sure to bring a terrible blood ba It may take a generation or two, but s day the white man must pay the price this kind of discrimination."

He said: "It is tragic that Christia

s the western stamp, making it hard to
v that the Christian faith is universal,
hat it arose out of the Middle East and
ad to all the world."

a press interview, Dr. Lund-Quist said
"the Hungarian revolt was caused by
bined 'anti-feelings' including resentment
nst the Russians, against forced indus-
lization which cut agriculture to starva-
levels, and against the government
ership."

e said he saw no present possibility of
rnal Communist overthrow as long as
sian military might stands back of the
me, and until there are free elections.
at decision will be made not in Budapest
in Moscow."

WISCONSIN LUTHERANS, including the
odical Conference, collected clothing for
d relief at 13 centers. One pastor wrote:
expect to pack more clothing than in
ious years," but at other points pastors
ned that "we will have to reach more
ple if we are to keep up our quotas be-
e many of our people have given away
excess clothing in previous drives."

CLAVA stands in the Northwest Synod for "Contributory Library of Audio-Visual Aids" to which 72 congregations subscribe $10 to $15 a year. Parish Education Director C. B. Lund is preparing a catalogue of films and slides to be made available to subscriber members without additional cost. New sets are to be added on recommendation of subscriber-members.

SPONSORED by the synod's parish education committee, a laymen's school of theology was held at Redeemer Church, Milwaukee. Close to 250 laymen enrolled. Members of the faculty were Dr. P. H. Roth, Minneapolis; Dr. Robert Fischer, Maywood Seminary; Pastor Phillip Miller, Milwaukee; Pastor William B. Downey, Milwaukee; and the Rev. C. B. Lund.

PENTECOST CHURCH, Milwaukee, observed the 25th anniversary of the pastorate of Dr. Amos G. Streich . . . Dr. Edith E. Eykamp, missionary to India since 1924, has kept a busy schedule in connection with thank-offering services . . . St. Paul's, Baraboo, a mission, dedicated its house of worship Nov. 4. Pastor is the Rev. Alan J. Henderson.

A MAJOR construction
ject got underway at
st Bend, Wis., on Oct.
as Trinity Church
e ground for an ad-
on to its present
rch.

he addition will in-
se the capacity of the
rch to 311 persons in
nave, with added
m in the balcony. It
provide a choir loft,
ble the size of the fel-
ship hall in the base-
t, and make available
n Sunday school
ms. There will be a
tor's study and office,
arger entrance area
a steeple.

Groundbreaking for Trinity Church, West Bend, Wis.
Pastor R. W. Groth speaking at outdoor ceremony

The groundbreaking service was led by Pastor R. W. Groth. Dr. Paul H. Roth, president eritus of Northwestern Seminary, Minneapolis, Minn., was guest preacher for the occasion.

Churches Respond Vigorously To Challenge of Sector Project

By OLIVER F. WEAVER

DENVER—The sector project is practically completed in Rocky Mountain Synod churches. Marked advance in giving and in renewed consecration to the work of the church is shown in all reports. An example is Good Shepherd, Denver, pledging $6,000 more than expected.

A feature of the project in Messiah Church, Denver, in preparation for the event was a "dialogue sermon" given by Pastors J. Benner Weaver and Alton M. Motter. It was a question-and-answer presentation of the aims of the project and the goals of the church for the next year.

The week of preparation ended with a well-attended church-wide dinner at which the project committees reviewed their plans.

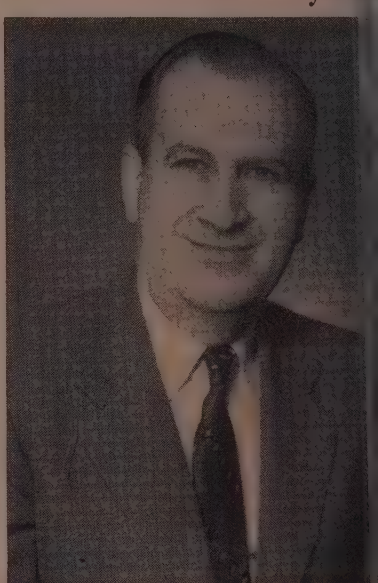
Tape-recorded messages were brought to the congregation from ULC President Franklin Clark Fry in New York, from Dr. G. Gordon Parker, missionary in British Guiana, who receives support from the church, and from a former pastor, Dr. Lyle C. Burns, in Phoenix, Ariz. Address of the evening was given by the Rev. Paul H. A. Noren (Augustana).

Dr. Paul W. Dieckman, president of Midland College, Fremont, Neb., preached at Messiah Church on Nov. 25 and emphasized the sphere of the Christian college. Messiah has three students attending Midland. Two of her laymen are board members, Mr. E. H. Rights and Mr. T. G. Hefner, recently appointed Denver postmaster.

WORKSHOP programs are being planned for late January, in Denver, Colo. It will include such auxiliaries as the Luther League, the ULC Women, and the Brotherhood.

AMONG THE PASTORS: The Rev. Paul W. Funk began his duties as pastor of Grace Church, Casper, Wyo., on Thanksgiving Day. He comes from Pocatello, Idaho . . . The Rev. Charles A. David will give his last sermon as pastor of Gloria Dei Ch[urch] Denver. He has accepted a call t[o] John's Church, Steelton, Pa., Mrs. [D]. home church. Mrs. Davis has been s[er] as president of the Women's Missi[on] Society of the Rocky Mountain Synod. George N. Mendenhall will serve as "[in]terim" pastor for Gloria Dei until a pastor is called. The Rev. Wayne Carr[ol] of Calhan, Colo., has been appointed [as]tical secretary of the synod to replace [Rev.] Davis.

New Postmaster of Denv[er] Is Active Lutheran Laym[an]



Theodore Hefner
• Challenges must be mastered

THE TREASURER of the Rocky Moun[tain] Synod was appointed postmaster of Den[ver] last month. Theodore Hefner, 51-year[-old] member of Messiah Church's council, i[s a] graduate of the Eureka, S. D., Luthe[ran] College and South Dakota University. H[e is] a trustee of Midland College, Fremo[nt] and has a son, Philip, 24, who is a stud[ent]

icago Seminary and currently serving aternship at St. Paul's Church, Albu- que, N. M.

r. Hefner, who had been Denver's gen- superintendent of mails, was surprised s nomination to the top job in the de- ent. "I did not seek the appointment," id, "but I consider it a challenge which to me to accept and to master."

YLAND

evolence and LWA Receipts a Closer Toward 1956 Goal

By WILSON P. ARD

GERSTOWN—Apportioned benevolence ibutions received from the Maryland congregations until Nov. 12 reached 499 or 75 per cent of the goal, Synod urer Virgil W. Doub reported last h. Lutheran World Action offerings nted to $56,347—83.4 per cent of the nt budgeted for 1956.

adline date for this year's benevolence ents to the synodical office is Jan. 10, and the treasurer expressed hope in ynodical paper that with co-operation all congregations "100 per cent or r" could be received. In 1955, the synod ibuted $70,515—107.6 per cent of the —to Lutheran World Action.

E THANKSGIVING clothing appeal for gran World Relief was well supported ongregations in this area. A truck col- the articles at designated points and d the boxes to the New Windsor depot.

EAR SPRING PARISH (Pastor Raymond Miller) celebrated its 100th anniversary services extending over one week.

FERINGS for the building fund and cur- expense budgets at St. Luke's, Cumber- have increased almost 200 per cent e past two years.

E SUNDAY CHURCH SCHOOL in some regations has become so large and so y organized that it is a case of "the wagging the dog," Dr. Margaret Ballard delegates to the convention of the Mary- Synod Sunday School Association on Oct. 27 in St. John's Church, Hagerstown. "The SCS is an educational institution, and we should go to church for our worship," the Baltimore physician and member of the parish education committee said.

AFTER EXTENSIVE REMODELING Trinity Church, Boonsboro parish, Pastor Richard E. Manning, was rededicated by Synod President J. Frank Fife on Oct. 28. A series of special services continued through the week.

An educational building was dedicated the same day at Mt. Tabor Church, Union Bridge parish. Pastor is the Rev. Dixon A. Yaste.

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MARYLAND . . .

was held at Trinity Church, Hagerstown, and Evangelical Lutheran Church, Waynesboro, Pa., in October. In Hagerstown the young people visited the county jail, nursing homes and other institutions. Speaki the Waynesboro sessions were Pastor ard Summer, Larry Cameron, syn League president, and Pastor Glenn L.

AMONG THE PASTORS: Ordained b synod president was Dale Burrington was called as assistant to Pastor Char Trunk, Jr., at Evangelical Lutheran Ch Frederick . . . Installed as pastor John's Church, Cumberland, was the Russell E. Fink . . . Dr. H. T. Bowe pastor emeritus of St. Paul's Church, berland, is now living in Denver, Colo

LIVE WITH A SONG

"Life is made up of people who can sing and those who do not have a song," Dr. Henry Hitt Crane, Methodist pastor of Detroit, Mich., told a Hagerstown audience at a preaching mission service sponsored by the Washington County Council of Churches in November. "The people who can sing when life goes sour," Dr. Crane said, "are the ones who have wings—wings of the spirit."

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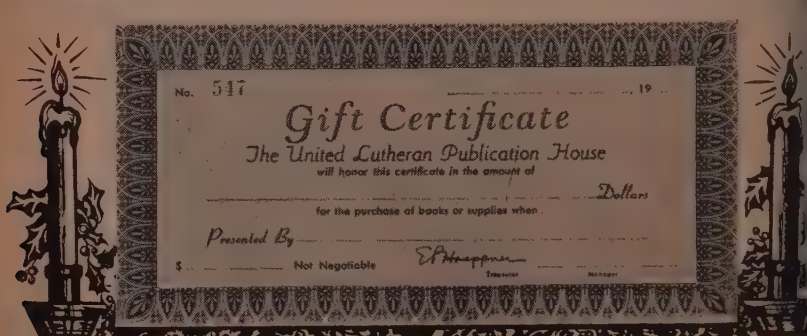
Dr. Ross Stover

MICHIGAN

Church Extension Campa To Get Underway Next Mo

By CLYDE G. STEELE

DETROIT—The "Michigan Advance gram" which was adopted at the last s convention will start rolling during uary. A representative of a fund-ra firm engaged to direct the appeal will



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the executive committee at that time
gan the program.

e drive is designed to raise $100,000
d to expedite the mission work through
fical supervision, sustentation, down
ents for sites and parsonages in new
rental for temporary quarters and to
available church extension funds.
new fields have been canvassed and
ved for occupancy.

ORK in a new field at Kalamazoo began
ovember with the arrival of Pastor
C. Bruce who formerly served St.
s Church, Dunlap, Iowa. A parsonage
been purchased for the future congre-
n.

vo DETROIT MISSIONS displaced by the
truction of the new Detroit expressway
elocating within a mile of their former
rties. Advent Church, organized in
, lost its almost new church and has
leased a large piece of ground. Pastor
am D. Schaffer predicts that the move
new area will not seriously affect the
f the congregation.

ince of Peace Church, organized last
is also purchasing acreage not far from
rmer location which will bring it within
reach of residents in surrounding hous-
levelopments.

FTY PER CENT of Michigan Synod's
regations went beyond the 100 per cent
in benevolence giving at the end of
ber, Synod Treasurer Kenneth W. John-
reported last month. Offerings placed
ynod at 108 per cent of benevolence
pts due for the first ten months. Syn-
l goal is 120 per cent.

OPE CHURCH, Dearborn, under the di-
on of the Lutheran Laymen's Move-
t has successfully completed a fund-
ng program for an educational building.
congregation surpassed its minimum
in pledges and reached a total of more
$70,000 for a new unit. The Rev.
iel S. Rolik is pastor and Mr. Harold H.
drichsen was the LLM director for the
paign.

RINITY CHURCH, Kalamazoo, has com-
d a fund-raising effort and reached the

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Sunday School
9:30 A.M.

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Roger C. Dierks, Associate Pastor
Sunday School ..... 9:30 A.M.
Worship Service ..... 10:45 A.M.

MICHIGAN . . .

$124,000 goal for the construction of a parish building. Dr. Victor R. Gold is pastor.

SYNOD PRESIDENT FRANK P. MADSEN installed the Rev. Robert Hamilton as pastor of Redeemer Church, Adrian, and the Rev. Theodore Moehring as pastor of Holy Trinity Church, Flint. Vice President Richard W. Albert installed the Rev. Richard Preis as pastor of Trinity Church, Ann Arbor.

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IMMANUEL CHURCH, Jackson, th... Everett P. Bunck, pastor, has con... blueprints for a new $175,000 church...

The synodical stewardship committ... recommend to the synod use of the ... project during 1957-58. The committ... been responsible for many of the ... olence advances during the past two ... The Rev. Howard Laughner is cha...

Dr. Martin J. Heinecken will de... series of lectures on the theme "Chris... and Unites" Feb. 7 and 8 at Advent ... in Detroit. This is also the theme f... assembly of the Lutheran World Fed... in Minneapolis next August.

ASCENSION CHURCH, Pontiac, is pr... ing with an extensive remodeling and ... vation program under the leadersh... Pastor William LaFountain.

NORTH CAROLINA

Young Congregations Ben... From Generosity of Dono...

By FRANK K. EFIRD

SALISBURY—Newly organized missio... the Tarheel State have been blessed ... contributions of large lots with ideal... tings for their future building.

Howard Murphy gave Good Shep... congregation a two-and-three-quarter... $2,750 lot in the Viewmont area of Hic... The church was organized Nov. 4 u... the direction of Mission Developer E... Faggart with a charter membership o...

Harmon Stirewalt and Ray Kluttz ... a four-and-a-half-acre $11,000 lot to ... Prince of Peace mission near Salisbury. ... congregation was organized on Nov. 11 ... 80 charter members. At the organizati... service, Mission Developer Q. O. L... and his congregation stood in honor of ... Kluttz, a prime mover in the new missi... organization, who had been buried No...

The late Jordan Barringer of Con... donated a two-acre lot valued at $5,00... the synod for a Lutheran church in Conc... Mr. Barringer's dream will be realized...

16 when a new mission will be organ- here under the direction of the Rev. Misenheimer.

EBENEZER CHURCH, Landis, opened its 00 parish building on Nov. 25. This on by an old rural congregation is l of the high standard of rural church ructions in North Carolina.

---

th Carolina Baptists, meeting for their convention in Winston-Salem last month, o action on the admission of Negroes to colleges, but left the matter up to the es of the institutions.

"messengers" sidetracked the issue of church autonomy brought to a head by a Supreme Court decision relative to a split egation at Rocky Mount.

NORTH CAROLINA Brotherhood has ed a goal of $60,000 for the Home on Loan and Gift Fund for 1957. The ization has maintained this goal for al years. It usually raises from $40,000 ,000 annually. The money is admin- d by a Brotherhood foundation.

oir Rhyne Undefeated on Gridiron

NOIR RHYNE COLLEGE'S football team he highest-scoring undefeated and un- eam in the nation this year. During 956 season they won all ten games on schedule, scoring 380 points against opponents' 70. The eleven won its sec- consecutive North State Conference pionship. In compiling a record of 20 ht games without defeat, it has beaten outstanding small college team in Carolina, South Carolina, and Vir- during the past two years.

ach Clarence Stasavich has led the to four conference championships in ast six years with the single-wing for- on. An outstanding characteristic of eam is the fact that few of the players from out of the state. Most of them of the "home-grown variety" coming small high schools in the state of North ina.

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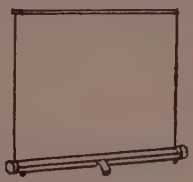

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	Comet	Versatol	Challenger
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——CHANGES OF PASTORATE

CANADA

GRAM, HAROLD. From Christ Church bury, Ont. To Pembroke, Ont. (ea tion), mission developer.

CENTRAL PENNSYLVANIA

FOULK, PAUL LEVI. From St. Paul's, over. Retirement.

MCCARNEY, HOWARD J. From Zion C Middletown, Md. To St. Mat Church, Hanover.

MARYLAND

MCVICKER, EUGENE R. From First C Altoona, Pa., assistant pastor. T John's Church, Thurmont.

NEW YORK AND NEW ENGLAND

BOCK, HOWARD W. From Windsor Par ish, Pa. To Zion Church, Clarence ter, N. Y.

MICHIGAN

BRUCE, JOHN C. From St. John's C Dunlap, Ia. To Kalamazoo, m developer.

PREIS, RICHARD. To Trinity Church, Arbor.

NEW YORK AND NEW ENGLAND

COOK, OLNEY. From Christ Church, V stock, N. Y. To St. Paul's Church, H ton, N. Y.

DEFENDERFER, ROBERT. To St. M Church, Boston, Mass.

DOLBEER, MARTIN L., JR. From Church, Southington, Conn. To T Church, Rochester, N. Y.

PODSZUS, EMIL. From Zion-St. M Church, New York City. Retiremen

NORTH CAROLINA

ROBERTSON, GEORGE G. From Church, East Spencer. To Grace Ch Bessemer City.

NORTHWEST

METZKER, JOHN. From Cross of Church, St. Paul, Minn. To Epi Church, Minneapolis, Minn.

OHIO

HUNTLEY, JAMES B. From St. J Church, Emsworth, Pittsburgh, Pa Bethany English Church, Cleveland, ciate pastor.

DECEASED

STER SOPHIA JEPSON, 95, died Nov. t the Baltimore Motherhouse, Ruxton, yland.

native of Denmark, she came to the ed States at the age of 22 and was one ne first six deaconesses who helped to lish the diaconate of the former Gen- Synod in 1895.

e served St. John's Church, New York and Christ Church, York, Pa., as a h deaconess. From 1903 to 1932 she directing sister of the Deaconess Moth- use and Training School at Baltimore. e president of the Board of Deaconess s, Dr. John L. Deaton, and her pastor, Rev. Paul Smith of St. Mark's Church, ucted the funeral service. Burial was rraine Cemetery on Dec. 3.

HE REV. JOSEPH C. MILLER, 73, in Falls City, Neb., on Nov. 15. He retired since 1952 and lived at Verdon,

stor Miller, a graduate of Midland ege and Western Seminary, Atchison, , served parishes at Bruning, Neb.; don, Ill.; Cicero, Ind.; Memphis, Tenn.; n, Neb.; and Verdon.

e is survived by his wife and three chil- , Ross, Ray, and Marie.

neral services at St. Mark's Church, on, were conducted by Pastors Harlan eier and A. H. Pinkall.

R. FRIEDRICH H. RABE, 93, died at tha Home, Lincoln, Neb., on Oct. 31. astor Rabe was born in Germany and uated from the University of Goettin- in 1887.

e came to Randolph and Bloomfield, ., where he served St. Mark's Church. r he became pastor of St. John's Church, coln. From 1927 to 1934 he was pro- or at Martin Luther Seminary.

1930 Pastor Rabe received his doctor ivinity degree from Midland College.

astor Rabe is survived by a daughter, . Elizabeth Werkmeister of Lincoln, and two sons, Fred W. and William H.

Funeral services were conducted by Dr. Martin Schroeder, Sr., Dr. C. H. Zeidler, and Dr. A. W. Young. Interment was in Memorial Park Cemetery, Lincoln.

SISTER LOUISE STITZER, 81, died Dec. 3 at the Baltimore Deaconess Motherhouse, Ruxton, Md. A native of Schuylkill Haven, Pa., she entered the diaconate in 1903, was consecrated in 1907.

She served St. Paul's Church, Richmond, Ind., and St. Paul's Church, York, Pa., before being called as training sister at the Deaconess School in 1913. From 1922 to 1943 she was parish deaconess of Reformation Church, Rochester, N. Y. Until her retirement in 1950 she supervised a home for girls on the Motherhouse grounds.

Pastor Paul H. Smith of St. Mark's Church, Baltimore, conducted the funeral service. Interment was at Lorraine Cemetery, Dec. 5.

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IN CONCLUSION . . . . . .

THERE IS one safe prediction for 1957: millions of Americans will see a new movie, *The Ten Commandments*. Most of them will come away with the impression that they have learned a lot about the life and times of Moses.

They will hear God speak in a voice sounding as if it comes from a deep tomb, and see the Ten Commandments blasted out of the rock of Mt. Sinai by lightning bolts. They will see the Nile turn blood-red, and the children of Israel walk on dry land across the Red Sea.

These things are in the Bible, so why shouldn't they be shown in a movie? This is a complicated question. It is next to impossible to answer it in such a way that everyone will understand what you mean.

NOBODY HAS EVER heard God as you and I hear one another. No one has ever seen God. Nobody saw any specimens of God's handwriting on Mt. Sinai or anywhere else.

When the ancient Hebrew authors wrote their accounts of their experiences with God, they knew that their listeners would understand that these were things outside the usual measurements of time and space. God is the eternal, unlimited One, who breaks in upon human life in unfathomable ways. When men have experienced God, they know the event was wholly unlike any other.

The Hebrews had a wise provision in their ancient Law: "You shall not make yourself a graven image or likeness of anything that is in the heaven above . . ." To try to put God in a picture is to run a serious risk of making an idol. If newscamera men had gone up Mt. Sinai with Moses, they would have seen nothing. God is hidden in mystery. He speaks to the simple-hearted in faith, so long as they don't try to prove what he lool

People in a church publishing have a problem regarding Christm hear the story of angels singing sky, and shepherds hearing them, b a Babe was born in Bethlehem. we try to put this story in pictur our publications, artists ask us angels look like. Unfortunately, we know. Nobody has seen any lately.

(I've accomplished one thing; I convinced our artists that angels have long, blond curls. According Bible, angels are of the masculine

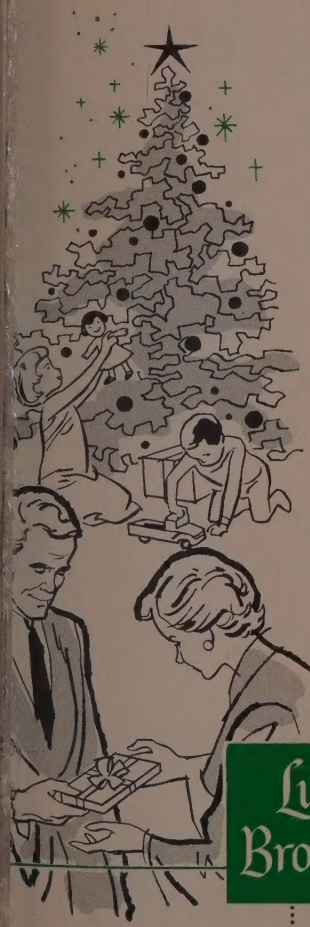
FOR SIMPLE-HEARTED people th no problem. They recognize tha story of angels is definitely out o world. They don't ask what lan the angels sang, or in what key their was pitched. In this story God is s ing to us about events which are u anything else men have ever kr These should not be pinned down made trivial by a movie camera. biblical events in which men encoun God are not like ordinary hist events, such as George Washington c ing the Delaware.

If you understand this clearly, *Ten Commandments* won't do you harm. You may enjoy the dancing doing their stunts in Hollywood styl the beautiful Egyptian princess. there are some people who don't k how to understand the Bible, and may think this movie is a true pictur what it says. After some reflection are likely to conclude that it's nonsen

In the events recorded in Scrip God has most certainly revealed him But only the heart turned open to Go faith is able to receive the revelatio

—ELSON RU

This Christmastime . . .



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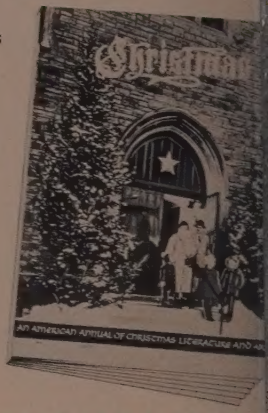

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